ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ Karnataka State Open University
ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬ Manasagangotri, Mysore - 570 006

M.A. [PREVIOUS] SANSKRIT

- ENGLISH MEDIUM -

व्याकरणम्

सिद्धान्तकौमुदी - ४

3V2

COURSE - III BLOCK - 21

ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ. ....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system. .... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision - these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ

ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

व्याकरणम् - सिद्धान्तकौमुदी-४

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षण-शासन-लेखन-काव्यादिषु अव्याहता समुपयुक्तम्। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहन-शोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधन पद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवता श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु।

1.0 Block Objectives

In this block you will be able to understand the sūtras pertaining to Samāsa Prakaraṇam - Avyayībhāva, Tatpuruṣa, Karmadhāraya, Dvigu, Nañ and Gati-Prādi Samāsas.

UNIT - 1

Samāsa Prakaraṇam – Avyayībhāva Samāsa

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1.2. Avyayībhāva Samāsa : Introduction
1.3. Sūtras : 647-683
1.4. Intext questions
1.5. Reference Books

UNIT - 1

Samāsa Prakaraṇam – Avyayībhāva Samāsa

1.0. Objective :

The objective of this block is to introduce (some portions of) Samāsa Prakaraṇa of Siddhānta Kaumudī to the students of Sanskrit M.A. Samāsa Prakaraṇa is a logical sequel to Kāraka Prakaraṇa and a step ahead in the process of language learning. Kāraka Prakaraṇa deals with the case inflected words and their significations in relation to action. Now, in Samāsa Prakaraṇa, students come to know the conditions. When such case inflected words come together to form a linguistic whole. Or, under what contributory or contextual factors a linguistic whole is analysed into its components. Once they are apprised of these they will themselves be in a position to understand and appreciate diverse forms of our classical literature specially prose romances which are replete with long compounds.

1.1. Introduction to Samāsa Prakaraṇa

Samāsa : Two or more words compatible in sense come together to form a compound - समसनं समासः। It is derived from the verb root असु क्षेपणे - to throw. The words here are thrown / blocked together. Samāsa is a state of blend or union of words - सम्+अस्+घञ्=समासः; संपूर्वकस्य अस्येतरेकीकरणात्मकः संश्लेषोऽर्थः / समस्यते अनेकं पदमिति समासः। This has been the general as well as the technical meaning of the word Samāsa.

Purpose : Abridgement is its purpose - संक्षिप्यन्ते समस्यन्ते / संक्षेपः समासः। Long sentences may be reduced to short single words (Aikapadyam). A series of independent case inflected words become an organic or word with a single case ending (Ekavibhaktikam). Independent units of words come under the canopy of single system of accent (Aikasvaryam) (although vedic account had gone into oblivian / disuse / extinct in classical Sanskrit).

Criteria : Mere conglomeration of words like स्वरः हरः स्तरः ज्वरः ...... does not result in a compound. It is a combination of two or more words which are connected in sense. That is, the words must have syntactical relation (Arthānvaya). It is not enough if words have verbal proximity. In that case, there will be little difference between Sandhi and Samāsa. Sandhi is a Varṇavidhi while Samāsa is a Padavidhi. Juxtaposition of letters / sounds is sufficient to bring about the euphonic combination or coalescence of letters (Sandhi), though disconnected insense. Therefore the rules pertaining to Sandhi are Varṇavidhi. Sandhi is more an internal phenomenon and may be found within a Samāsa - For eg., मा पिब दधि, ओदनं स्वाद। Herein, Sandhi is quite possible between दधि and ओदनम् but not Samāsa.

Even a technically full fledged word (सुप्तिङन्तं पदम् as defined by Pāṇini) goes into a compound with another similar word provided there is congruity in meaning (as in the above example) - नाम्नां समासो युक्तार्थः। कातन्त्र.व्या.2.15/ समासश्चान्वयो नाम्नाम्। सारस्वत.व्या.9.1. However, in classical or secular Sanskrit the compounding is confined to case inflected words, i.e. it does not take place between a case inflected word and a conjugated verb as cited above.

Compatibility is the key point in Samāsa. The entire idea of Samāsa is capsuled in the term सामर्थ्यम् though Pāṇini has not defined this term as such but he means it when he enunciates the Sūtra समर्थः पदविधिः। Sāmarthya is the capability of effecting a compound (which is different from the word Sāmarthya used in connection with Taddhita). It has two aspects - व्यपेक्षालक्षणा and एकार्थीभावलक्षणा। 1. The former is characterised by the words having intimate desire for other words through sense - विशिष्टा अपेक्षा, संबद्धार्थः समर्थः। The capacity, here, consists in construing with every other word that is proximate and compatible in sense - स्वार्थपर्यवसायिनां पदानामाकाङ्क्षादिवशाद्यः परस्परान्वयः तत् व्यपेक्षाभिधं सामर्थ्यमिति। The Union of Padas (sentence) is possible only when there is आकाङ्क्षा (expectancy - पदस्य पदान्तरव्यतिरेकप्रयुक्ता न्वयाननुभावकत्वम्), योग्यता (compatability - अर्थस्य बाधाविरहः) and सन्निधिः (proximity - अविलम्बेनोच्चारणम्) among them - आकांक्षायोग्यतासत्तियुक्तं पदकदम्बकम्।

उक्तं च हरिणा - संबन्धिशब्दः सापेक्षो नित्यं सर्वः समास्यते।
वाक्यवत्सा व्यपेक्षाहि वृत्तावपि न हीयते।।

2. The latter is characterised by the capacity of giving the unitary meaning of words which have individual meanings पृथगर्थानां पदानाम् एकार्थीभावः सामर्थ्यमुच्यते। It is a संगतार्थ or संसृष्टार्थ. It is said संगतिः संसर्गश्च एकीभाव एव। यथा संगतं घृतं तैलेनेति एकीभूतमिति गम्यते, यथा वा संसृष्टोऽग्निरिति एकीभूत इति गम्यते इति भाष्याच्च। Even though the sense conveyed by the individual words is generally the same when they are brought together there emerges a special unitary sense by the power of aggregation - प्रक्रियादशायां प्रत्येकमर्थवत्त्वेन

पृथक्गृहीतानां पदानां समुदायशक्त्या विशिष्टार्थैकप्रतिपादकतारूपम्।

In a nut shell, one can say that compounding or construing of words is possible only when they are proximate and compatible in sense - एकैकस्य शब्दस्य यो यः संनिहितो योभ्यश्च तेन तेनान्वयो भवति।

Sometimes eventhough there is no Sāmarthya between words (in the actual sense of the term) but still we see compounding because the sense conveyed will be the sense desired or because of some indicativeness in ('tag-on' / aggregation of) words - देवदत्तस्य गुरुपुत्रः / दासभार्या इत्यत्र गमकत्वात् समासः। cf: उक्तं च हरिणा -

समुदायेन संबन्धो येषां गुरुकुलादिना।
संस्पृश्यावमवांस्ते तु युज्यन्ते तद्वता सह।।

It is a universal experience that the sense conveyed by a compound is same as the sense conveyed by a sentence. Yet, there are some additional or individual features found in the latter. Leaving all the individual traits the words get combined. That is, the structure of the words will not be the same in the two and a word's behaviour will be different in relation to others: Compare - राज्ञः पुरुषः / ऋद्धः राजपुरुषः / ऋद्धस्य राज्ञः पुरुषः / Bhartṛhari states - शब्दान्तरत्वात् अत्यन्तं भेदो वाक्यसमासयोः / 3.14.49. This difference is an attribute of Samāsa. Therefore, it is called a Vṛtti. Vṛtti is a power / function of expressing a sense different from what is / (was) denoted by words in a sentence - परार्थाभिधानं वृत्तिः। (2-1-1) महाभाष्यम् (quoted in Siddhānta Kaumudī under Sarvasamāsaśeṣa Prakaraṇa). For eg., this is perceivable in a Bahuvrīhi Samāsa चक्रं पाणौयस्य सः चक्रपाणिः।

There are five Vṛttis - कृत्-तद्धित-समासैकशेष

सनाद्यन्तधातुरूपाः पञ्चवृत्तयः।

समासा एकशेषश्च तद्धिताश्च कृतस्तथा।
सनाद्यन्ता धातवश्च ता एव पंचधा वृत्तयः।।

Samāsa Vṛtti is a power / potency through which totality of sense is conveyed by the words compounded (समस्त-padas). In a samastapada the former part (member) is the Pūrvapada and the latter part (member) is the uttarapada - पूर्वपदशब्दस्तु प्रथमावयवे रूढः। उत्तरपदशब्दोऽपि समासस्य चरमावयवे रूढः। Three words may be compounded at one time or the two words that are combined first may be added with the third, if there are three and more words. In this connection we may draw the two examples of Dvandva compound from Siddhānta Kaumudī for each kind of compounding (i) होतृपोतृनेष्टोद्गातारः। (ii) होतापोतानेष्टोद्गातारः। While forming the compound, say of two words viz, राज्ञः पुरुषः both words will be divested of their sup affixes (or Tiñ affixes as the case may be). Afterwards, the compound stem takes the case affixes to form compound words (samasta padas). This is technically called vibhaktikārya. The inherent meaning of a compound may be grasped on its analysis, which is called Vigraha (-Vākya) / Vyāsa. The word analysed becomes Vyasta - वृत्त्यर्थावबोधकं वाक्यं विग्रहः। विशेषणे गृह्यते वृत्त्यर्थोऽनेनेति वा विग्रहः। of expansion/analysis is vigraha, abridgement/compounding is Samāsa. Though there is identity of sense in general between the two yet not all components/component meanings are visible or grasped in Samāsa - (i) विग्रहलभ्ययोर्लिङ्गसंख्ययो व्यञ्जकवैधुर्येण प्रायशः समासाबोध्यत्वात्। (ii) विग्रह एव समासलभ्यार्थस्य बोधकत्वं तन्त्रम्, न तु समासे विग्रहार्थस्य।

Vigrahavākya is of two-fold - Laukika and Alaukika.

- What is conventional (or logical) is Laukika - परिनिष्ठितत्वात् साधुः लौकिकः। For eg. राज्ञः पुरुषः राजपुरुषः। What is technical (or grammatical) is Alaukika - प्रयोगानर्होऽसाधुरलौकिकः। For eg. राजन्+ङ.स् पुरुष+सु। of the two-fold classification of Samāsa viz. Vigraha and Avigraha, the former is nothing but Laukika Vigraha Vākya otherwise called स्वपदविग्रह, which means an analysis by the words of the compound. For eg. राज्ञः पुरुषः राजपुरुषः। The latter has two aspects in it - नित्यसमासः अस्वपदविग्रहो वा - (i) An invariable compound which cannot be dissolved into components or (ii) A compound which is not capable of analysis by its own words. In other words, it means an analysis by the words having the same meaning of the words that enter into the compound - समस्यमानपदसमानार्थक पदान्तरकृतविग्रहो वा। लोहितगङ्गम् and देशान्तरम्/यथाशक्ति are the examples respectively.

Classification of Samāsa :

Not only some of the points of general nature connected with Samāsa are furnished by Bhaṭṭoji Dīkṣita and also many classifications of Samāsa from different angles are compiled with him under the chapter called Sarvasamāsaśesa Prakaraṇa of Siddhānta Kaumudī. Based on it, here are given some of the classification of Samāsa-

1) According to the first classification, Samāsa is of six kinds - सुपां सुपा तिङा नाम्ना धातुनाथ तिङां तिङा सुबन्तेन विज्ञेयः समासः षड्विधो बुधैः।।- 1) सुपां सुपा - राजपुरुषः 2) सुपांतिङा - पर्यभूषयत् 3) सुपां नाम्ना - कुंभकारः 4) सुपां धातुना - कटप्रूः 5) तिङां तिङा - खादतमोदत and 6) तिङां सुबन्तेन - कृन्तविचक्षणा with examples for each variety]

2) Vigraha & Avigraha, as already alluded to, is

another classification depending on the nature of compound being dissolved or not into its components.

3) The 3rd classification is more a popular and a conventional one - समासश्चतुर्विधेति प्रायोवादः। Samāsa is of 4 kinds viz., Avyayībhāva, Tatpuruṣa, Bahuvrīhi and Dvandva. [There may occur Samāsas outside the purview of these classifications on the authority & strength of the sūtra S.649 सहसुपा ।] Here, the classification is based on the importance of the sense of the former or latter word of a samāsa - पूर्वपदार्थप्रधानोऽव्ययीभावः, उत्तरपदार्थप्रधानस्तत्पुरुषः, अन्यपदार्थप्रधानो बहुव्रीहिः, उभयपदार्थप्रधानो द्वन्द्वः इत्यपि प्राचां प्रवादः प्रायोभिप्रायः। At this point Bhaṭṭoji says there are also exceptional examples under each one of them.

Karmadhāraya is a variety of Tatpuruṣa, strictly speaking, Dvigu is a sub variety of Karmadhāraya - तद्विशेषो द्विगुः। Generally in Dvandva and Bahuvrīhi Samāsas we have more than two words that go into a compound, sometimes in Tatpuruṣa - अनेकपदत्वं द्वन्द्वबहुवीह्योरेव। तत्पुरुषस्यक्वचिदेवेत्युक्तम्।

4. Samāsa is sometimes classified into six - Avyayībhāva, Tatpuruṣa, Karmadhāraya, Dvign, Bahuvrīhi & Dvandra.

5. It is considered to be seven with (a separate division of) Nitya Samāsa to the above classification.

6. Samāsa is very broadly classified into two - Luk and Aluk Samāsas based on the elision and non elision of 'Supaffixes'.

7. An other attempt is made to divide Samāsa into two - Nitya and Anitya Samāsas.

8. With the addition optional samāsas (Vikalpa

Samāsas) to the above it becomes three.

With all the sub varieties and the main varieties of Samāsa it is said that there are altogether 28 varieties - 8 kinds of Tatpuruṣa, 6/8 kinds of Karmadhāraya, 6/7 kinds of Bahuvrīhi, 2 kinds of Dvign, 4 kinds of Dvandva and 2 kinds of Avyayībhāva. (see the charts given at the end of the units, 2&3). Here, we end the introduction with the following verses capturing some of the above ideas -

षोढा समासः संक्षेपादष्टाविंशतिधा पुनः।
नित्यानित्यत्वयोगेन लुगलुक्त्वेन च द्विधा।।
तत्राष्टधा तत्पुरुषः सप्तधा कर्मधारयः।
सप्तधा च बहुव्रीहिर्द्विगुराभाषितो द्विधा।।
द्वन्द्वोऽपि द्विविधो ज्ञेयोऽव्ययीभावो द्विधा मतः।
तेषां पुनः समासानां प्राधान्यं स्याच्चतुर्विधम्।।
चकारबहुलो द्वन्द्वः स चासौ कर्मधारयः।
यस्य येषां बहुव्रीहिः शेषस्तत्पुरुषः स्मृतः।।

1.2. Avyayībhāva Samāsa :

Introduction

Of the broad divisions of Samāsa, Avyayībhāva Samāsa is the 1st division and in this Samāsa the meaning of the first member of the compound assumes importance. It is generally a Nityasamāsa / Asvapadavigraha Samāsa and the whole compound gets Avyayatva. The Samāsa is of three kinds. The first two kinds are different by the place of occurrence of the indeclinable in the compound. If the indeclinable happens to be the former word then the compound is called अव्ययपूर्वपदाव्ययीभावसमास for eg., अनुरूपम्। If it happens to be the 2nd word then the compound is called अव्ययोत्तरपदाव्ययीभावसमास। For eg., शाकप्रति। If, on the other hand, the two words are Nāmapadas (Not Indeclinables) the compound is termed as उभयनामपदाव्ययीभावसमास. Inspite of the two Nāmapadas, the whole compound is designated as Avyayībhāva. For eg. द्विमुनि। There are also (irregularly Nipātas formed compounds), options (Vikalpa), exceptions (Bādhita) and Samāsānta affixes in Avyayībhāva compound. Bhaṭṭoji Dīkṣita begins this Samāsa Prakaraṇa with Avyayībhāva alongside same of the Sādhāraṇa Sūtras defining some of the names and enunciating some of the rules of general kind connected with Samāsa.

1.3. Sūtras 647-683

S.3/647 **समर्थः पदविधिः।** (2-1-1)

पदसंबन्धी यो विधिः स समर्थाश्रितो बोध्यः।

An injunction regarding case inflected words is to be understood to apply to those which are syntactically connected.

The sūtra consists of two words. A vidhi is that which is ordained विधीयते इति विधिः कार्यम्। A rule (a grammatical operation) relating to padas/inflected words is a Padavidhi - पदानां विधिः पदविधिः। The term समर्थः in the sūtra means समर्थाश्रितः by indication (Lakṣaṇā Vyāpāra). That is, Samāsa or compounding is posssible between words which are proximate and compatible in sense. A word is Samartha in the sense that it is capable to receive samāsa operations. A syntactical relationship (Sambaddhārtha / Saṅgatārtha) between words is the basic requirement of a compound formation. Take for example - पश्य कृष्णं श्रितो राममित्रम् -

Here, because कृष्णम् and श्रितः are proximate they cannot be compounded. They must be related in sense. The two words belong to two separate units of sentence i.e. कृष्णम् has to be construed with पश्य and श्रितः with राममित्रम्। So, the Dvitiyā Tatpuruṣa samāsa between कृष्णं श्रितः (कृष्णश्रितः) by the sūtras 686 (2-1-24) is not possible here - अत्र कृष्णश्रितयोः परस्परान्वयाभावाद्विशिष्टैकार्थोपस्थित्यजनकत्वान्न सामर्थ्यम्।

S.3/648 प्राक्कडारात्समासः । (2-1-3)

'कडाराः कर्मधारये' (सू७५१) इत्यतः प्राक्समास इत्यधिक्रियते।

Samāsa is the governing term upto 'कडारा कर्मधारये' (2.1.3)।

The sūtra consists of three words. The term कडार is a part of the sūtra कडाराः कर्मधारये। (2.2.38). All those terms that come in between the present sūtra and the sūtra 'कडाराः कर्मधारये' are named as samāsa i.e. the word samāsa is read into the following sūtras from this point. The general term samāsa applies to all technical/specific designations like अव्ययीभाव, तत्पुरुष, बहुव्रीहि and द्वन्द्व and this is conveyed by the use of प्राक् in the sūtra - 'आकडारात् इत्येव प्रागिति सिद्धे प्राग्ग्रहणमेकसंज्ञाधिकारेऽपि अव्ययीभावसंज्ञासमुच्चयार्थमिति भाष्ये स्पष्टम्।

S.3/649 सह सुपा। (2-1-4)

'सह' इतियोगो विभज्यते। सुबन्तं समर्थेन सह समस्यते। योगविभागस्येष्टसिद्ध्यर्थत्वात्कतिपयतिङन्तोत्तरपदोऽयं समासः। स च छन्दस्येव। पर्यभूषयत्। अनुव्यचलत्। 'सुपा'। सुप्सुपा सह समस्यते। समासत्वात्प्रातिपदिकत्वम्।

The sūtra is divided as सह। A case inflected word

is compounded with a word (Samartha) connected in sense. There is desired effect of the division (of the sūtra); hence this compound is but with a few verbs (as) latter word (uttarapada) and it is found in the vedas (chandas) only. (Thus) पर्यभूषयत्। अनुव्यचलत्। 'with sup'. A case inflected word is compounded with another case inflected word. Because of compounding (it becomes) prātipadika.

The sūtra consists of two words. The term सुप् follows from the sūtra सुबामन्त्रिते - (2-1-2) and समास is the governing word and it is to be taken here as समस्यते। So the sūtra will be सुप् सुपा सह समस्यते। But there are instances of compounding with Tiñantas (verbs) found in the vedas, such as पर्यभूषयत् etc. In order to account for these instances that the sūtra is divided into two parts सह and सुपा। The word समर्थ follows from the sūtra S647 (2-1-1) and is to be read alongwith सह of the 1st sub sūtra in Tṛtīyayā - ('समर्थः पदविधिः' इत्यतः समर्थग्रहणमनुवृत्तं तृतीयया विपरिणम्यते।)

समर्थेन। Thus we have सुप् समर्थेन सह समस्यते। as the 1st sub sūtra. सुप् means a सुबन्त by the rule of interpretation - प्रत्ययग्रहणपरिभाषया तदन्तग्रहणम्। Any word which is compatible in sense becomes a Samartha. Consequently, even a verb can be Samartha with which a subanta may be compounded. But such compounds occur in the vedas not in classical Sanskrit. And now, with the reading of सुप् in the 2nd part सुपा of the sūtra we have the 2nd sub sūtra as सुप् सुपा समस्यते i.e. सुबन्तं सुबन्तेन (सह) समस्यते। A samāsa effected this way is technically designated as prātipadika by the sūtra कृत्तद्धितसमासाश्च।. (1-2-46)

S.4/650 सुपोधातुप्रातिपदिकयोः। (2-4-71)

एतयोरवयवस्य सुपो लुक् स्यात्। 'भूतपूर्वे चरट्' (सू १६६६) इति निर्देशाद्भूतशब्दस्य पूर्वनिपातः। पूर्वं भूतो भूतपूर्वः। 'इवेन समासो विभक्त्यलोपश्च' (वा) जीमूतस्येव।

Case affixes forming the part of these two (namely, Dhātu and Prātipadika) are elided (by duk). The term भूत is placed first on the authority of the sūtra भूतपूर्वे चरट्। (सू.१६६६) पूर्वं भूतो भूतपूर्वः।

Vārtika : A compound is formed with (the indeclinable) इव and there is no elision of the case affix. जीमूतस्येव। The sūtra consists of two words. The term लुक् is understood hereby Amvṛtti from the sūtra ण्यक्षत्रियार्षञितो यूनि लुक्। (2-4-58). The सुप् affix is elided of a word, when it gets the name Dhātu or Prātipadika. For eg., when राज्ञः is compounded with पुरुषः the Genitive case affix (ङस्) of the former and the Nominative case affix (सु) of the latter are elided and the form becomes राजन् पुरुष।

In the eg., पूर्वं भूतः=भूतपूर्वः the words पूर्वं and भूतः are both in the Nominative. By the rule सुबन्तं सुबन्तेन समस्यते mentioned above the word सुबन्तम् is in the nominative. A word expressed in the Nominative case in the sūtra gets the name upasarjana and is placed first in the compound by the rules प्रथमानिर्दिष्टं समास उपसर्जनम्। (1-2-43) and उपसर्जनं पूर्वम्। (2-2-30) Thus in the above eg., both subantas get upasarjana Saṃjñā and may be placed 1st in the compound. However, the word भूत of the two must be placed 1st in the compound as is directed by Pāṇini in the sūtra भूतपूर्वेचरट्। the vārtika is necessary to account for the compound word जीमूतस्येव - wherein, the indeclinable word इव is placed 2nd as it is mentioned in Tṛtiyā in the vārtika, otherwise would have placed 1st in the compound coming under the rule सह सुपा।; wherein, the genitive caseaffix is not elided of the word जीमूतस्य by the force of this Vārtika which otherwise would have been dropped by the (present) Sūtra - सह सुपा इति सिद्धे समासविधानमिवशब्दस्य पूर्वनिपातनिवृत्त्यर्थम्।

S.5/651 अव्ययीभावः। (2-1-5)

अधिकारोऽयम्।

This (Avyayībhāva) is a governing sūtra.

What follows hereafter comes under the jurisdiction (Adhikāra) of Avyayībhāva i.e. this name attaches to whatever compound that is formed (as per the rules) upto the sūtra तत्पुरुषः। (2-1-22). This name, however, does not debar the designation samāsa - एकसंज्ञाधिकारेऽपि अनया संज्ञया समाससंज्ञा न बाध्यते इति 'प्राक्कडारात्' इत्यत्रोक्तम्। This is, of course, an Adhikārasūtra.

S.6/652 अव्ययं विभक्तिसमीपसमृद्धिव्यृद्ध्यर्थाभावात्ययासंप्रतिशब्दप्रादुर्भावपश्चाद्यथानुपूर्व्ययौगपद्यसादृश्यसंपत्तिसाकल्यान्तवचनेषु। (2-1-6)

'अव्ययम्' इति योगो विभज्यते। अव्ययं समर्थेन सह समस्यते सोऽव्ययीभावः।

An indeclinable word (Avyaya) in these senses of a case affix (विभक्ति), near (समीप), prosperity (समृद्धि), adversity (व्यृद्धि), absence of a thing (अर्थाभाव), disappearance departure (अत्यय), not now (असंप्रति), production of a sound (शब्दप्रादुर्भाव), after (पश्चात्), according as (यथा), order (आनुपूर्व्य), simultaneity (यौगपद्य), similarity (सादृश्य), becoming of one's nature/proper

development (संपत्ति) totality (साकल्य) and end (अन्त) (is compounded with a compatible word).

The word 'अव्ययम्' is separated. An indeclinable is compounded with a samartha word. The compound is termed as Avyayībhāva.

The Sūtra ensisting of two words comes under the governance of Samāsa and Avyayībhāva. The word Samartha follows from the sūtra S.1/647 and is to be changed into Tṛtīyā viz. समर्थेन। So, the sūtra means an Avyaya is compounded with a Samarthapada to form an Avyayībhāva compound. The 2nd word in the Sūtra is a Long Dvandva compound - विभक्ति, समीप ..... अन्त एतेषां षोडशानां द्वन्द्वः। The term वचनेषु means when expressing these senses. Since it occurs at the end of the Dvandva compound it has to be connected with every word of the compound - ते च ते वचनाश्च। विभक्त्यर्थादिषु वाच्येषु। Not only in these senses but in the senses other than these that an indeclinable is found compounded. For eg., दिशयोः मध्यम् is the अस्वपदविग्रहवाक्य of the compound अपदिशम् - Here the indeclinable अप possessing the sene of 'middle' enters into a compound with दिशयोः and the compound should be termed as an Avyayībhāva. So in order to accommodate such instances the present sūtra is to be divided into two of which the 1st sub sūtra is as mentioned above and 2nd is mentioned under the sūtra S.12/658 (2-4-84). And now, because of the compounding of दिशयोः+अप there is प्रातिपदिकत्व by the sūtra कृत्तद्धितसमासाश्च and elision of ओस् affix of दिशयोः thereof by the sūtra सुपो धातुप्रातिपदिकयोः। With this it comes to दिशा+अप Now the stage is set for the following designation and sūtras thereupon.

S.7/653 प्रथमानिर्दिष्टं समास उपसर्जनम्। (1-2-43)

समासशास्त्रे प्रथमानिर्दिष्टमुपसर्जनसंज्ञं स्यात्।

In the rule under Samāsa the word that occurs in the Nominative is called an upasarjana.

The sūtra consists of three words. The word samāsa stands for the rule enjoining samāsa - समासपदं समासविधायकशास्त्रपरम्। Thus, in the previous rule the word अव्ययम् is in प्रथमा विभक्ति representing which in the eg., the indeclinable अप is designated as upasarjana - एवं च 'अव्ययम्' इति समासविधावपेत्यस्य प्रथमानिर्दिष्टत्वादुपसर्जनत्वं स्थितम्। If अप is called Upasarjana what of it?

S.8/654. उपसर्जनं पूर्वम् । (2-2-30)

समासे उपसर्जनं प्राक्प्रयोज्यम्।

That which is designated as upasarjana should stand first in a compound.

The sūtra consists of two words coming under the Adhikāra Sūtra of प्राक्कडारात् समासः। The word Samāsa in the Nominative is changed to the Locative according to the suitability - योग्यतया सप्तम्यन्तं विपरिणम्येत। पूर्वम् means पूर्वं प्रयोज्यम्। Consequently, in the above eg. the word अप should stand 1st in the compound - अप+दिशा However, the word दिशा also gets the name upasarjana by the following sūtra -

S.9/655 एकविभक्ति चापूर्वनिपाते। (1-2-44)

विग्रहे यन्नियतविभक्तिकं तदुपसर्जनसंज्ञं स्यात्, न तु तस्य पूर्वनिपातः।

A word when dissolved has a fixed case affix is

also called upasarjana except that it does not stand first in the compound.

The sūtra consists of three words. The words samāsa and upasarjana are to be read by Anuvṛtti from the sūtra S.7/653 (1-2-43). Vigrahavākya is implied by the word samāsa -समास इत्यनेन विग्रहवाक्यं लक्ष्यते।

The word which does not change its vibhakti or whose vibhakti remains constant (in a sentence) is एकविभक्ति - एकैव विभक्तिर्यस्य नियत विभक्तिकमिति यावत्। The compound निष्कौशाम्बिः is the example which is dissolved as कौशाम्ब्याः निष्क्रान्तः. In the vigraha the word कौशाम्ब्याः in the Ablative remains the same while the word निष्क्रान्तः changes its case termination as निष्क्रान्तं, निष्क्रान्तेन, निष्क्रान्ताय - - - to form the compound निष्कौशाम्बिं, निष्कौशाम्बिना, निष्कौशाम्ब्ये - - - - । The designation upasarjana applies to the word कौशाम्ब्याः by this sūtra but not by the sūtra प्रथमानिर्दिष्टं - - - - । Because, the compound is effected by the rule निरादयः क्रान्ताद्यर्थे पञ्चम्या where the Indeclinable निरु etc are mentioned in the Nominative and they are placed first in the compound by virtue of being upasarjanatva. Whereas, the word कौशाम्ब्याः which gets upasarjanatva by this sūtra is not necessarily placed first in the compound.

Now, in the example under discussion namely, दिशयोः मध्यम् - the word दिशयोः remains unaltered while the word मध्यम् - changes its case affix as मध्येन, मध्याय etc. The word दिशा gets the name upasarjana by this sūtra and is need not therefore be placed first in the compound. So, we have अप + दिशा

S.10/656 गोस्त्रियोरुपसर्जनस्य। (1-2-48)

उपसर्जनं यो गोशब्दः स्त्रीप्रत्ययान्तं च तदन्तस्य प्रातिपदिकस्य ह्रस्वः स्यात्। 'अव्ययीभावश्च' (सू ४५१) इत्यव्ययत्वम्।

The final vowel is shortened of a Prātipadika which ends in the word गो or in a word feminine affix designated as upasarjana. It is an Avyaya the sūtra अव्ययीभावश्च.

The sūtra consists of two words. The terms अव्ययीभावश्च ह्रस्वः and प्रातिपदिकस्य follow from the sūtra ह्रस्वो नपुंसके प्रातिपदिकस्य। (1-2-4) by Anuvṛtti. The word उपसर्जनस्य is used as an adjective to both words - उपसर्जनस्येति गोस्त्रियोर्विशेषणम्। प्रत्येकाभिप्रायामेकवचनम्। By the word feminine the feminine affix is understood स्त्रीशब्देन स्त्रीप्रत्ययो गृह्यते। Both the words viz., गो and स्त्री प्रत्ययान्त qualify the word Prātipadika - तदुभयं प्रातिपदिकस्य विशेषणम्. Therefore, in the e.g., अप + दिशा the prātipadika - upasarjana दिशा ending in the feminine affix आ is shortened to become अप + दिश Now by the sūtra S.451 अव्ययीभावश्च (1-1-41) an Avyayībhāva compound is an Avyaya. Thus the word अपदिश is an Avyaya - Prātipadika after which sup affixes come and these sup affixes may be elided by the sūtra S.452 अव्ययादाप् सुपः। (2-4-82). But this is prevented by the following sūtra.

S.11/657 नाव्ययीभावादतोऽम्त्वपञ्चम्याः। (2-4-83)

अदन्तादव्ययीभावात्सुपो न लुक्, तस्य तु पञ्चमी विना अमादेशश्च स्यात्। दिशयोर्मध्येऽपदिशम्। 'क्लीबाऽव्ययं त्वपदिशं दिशोर्मध्ये विदिक् स्त्रियम्' इत्यमरः।

There is no luk elision of the sup affix after an Avyayībhāva compound ending in short अ. Instead, अम्

is substituted for it but not (when it is in) the Ablative.

दिशयोः मध्ये = अपदिशम् - Between quarters. According to Amarakoṣa it is Neuter Indeclinable and in the Feminine it is दिशोः मध्ये = विदिक्।

The sūtra consists of six words. The words लुक् and सुपः are borrowed from the sūtras ण्यक्षत्रियार्षञितो यूनि लुक्। (2-4-58) and अव्ययादाप् सुपः। (2-4-82) respectively. Infact, the sūtra consists of two sentence units - one, नाव्ययीभावादतः। and the other, अम् तु अपञ्चम्याः। Thus in the eg., अपदिश + सुप् (except पञ्चमी).

Here, in place of सुप् affix अम् is substituted. It becomes अपदिश + अम् and by the sūtra (6-1-107) there is single substitution of the previous letter अ for both before अम्। Finally we have the compound word अपदिशम् we will have the same compound form even with the word दिश् ending in a consonant. Since दिश् is enumerated in the शरदादि class it takes samāsānta टच् affix in the Avyayībhāva samāsa. अपदिशम् is a Neuter Indeclinable word. Its synonym विदिक् is, however, Feminine. There is not अम् substitution for सुप् affix coming after an Avyayībhāva compound ending in any letter other than short अ as it is here and in the eg., अधिहरि। Instead, the case affix is elided by the sūtra अव्ययादाप्सुपः। The Ablative case after Avyayībhāva compound ending in short अ is neither elided nor is there अम् substitution. For eg., उपकुम्भादानय।

S.12/658 तृतीयासप्तम्योर्बहुलम् । (2-4-84)

अदन्तादव्ययीभावात्तृतीयासप्तम्योर्बहुलमम्भावः स्यात्। अपदिशम् - अपदिशेन। अपदिशम् - अपदिशे बहुलग्रहणात् 'सुमद्रम्' 'उन्मत्तगङ्गम्' इत्यादौ सप्तम्या नित्यमम्भावः। 'विभक्ति -' इत्यादेरयमर्थः। विभक्त्यर्थादिषु वर्तमानमव्ययं सुवन्तेन सह समस्यते सोऽव्ययीभावः। 'विभक्तौ तावत् हरौ इत्यधिहरि। सप्तम्यर्थस्यैवात्र द्योतकोऽधिः' हरि ङि अधि इत्यलौकिकं विग्रहवाक्यम्। अत्र निपातेनाभिहितेऽप्यधिकरणे वचनसामर्थ्यात्सप्तमी।

The substitution of अम् for the third and seventh case affixes after an Avyayībhāva compound that ends in short अ, occurs diversely.

Thus we have अपदिशम् and अपदिशेन in Tṛtīyā and अपदिशम् and अपदिशे in Saptamī. By the word बहुलम् (in the sūtra) in cases like सुमद्रम्, उन्मत्तगङ्गम् etc., there is always अम् substitution in the seventh case. The sūtra consists of three words. The word अतः follows from the last sūtra and the substitution of अम् is the subject matter. In the absence of अम् substitution in the Instrumental and the Locative case, these case affixes are not dropped by the first unit of the previous sūtra.

Instead of वा the word बहुलम् is used to point out that in respect of the egs., सुमद्रम् etc., we cannot have सुमद्रे, उन्मत्तगङ्गे forms.

Thus after dividing the sūtra S.6/652 (2-1-6) into two and explaining the 1st sub. sūtra Bhaṭṭoji Dīkṣita begins to explain the 2nd sub sūtra.

This is the meaning of विभक्ति - - - - । **An Indeclinable having the sense of a case affix etc., is compounded with a subanta (and) the compound is Avyayībhāva.**

In the sense of vibhakti - अधिहरि in the sense of हरौ

- Here अधि merely conveys the sense of Saptamī. हरि + ङि + अधि is the grammatical analysis (of the compound). Here, though the location is expressed by the Nipāta (अधि) still there is Saptami vibhakti by the force of the sūtra.

The term अव्ययम् from the 1st sub sūtra is read into this (2nd) sūtra, which comes under the governing rules of Avyayībhāva and samāsa. हरौ is the conventional vigraha vākya. When the Indeclinable अधि in the sense of location is compounded with the word in the Locative - हरौ + अधि there is Luk elision of ङि affix by सुपोधातुप्रातिपदिकयोः। of the Prātipadika designated. When words are compounded they get प्रातिपदिकत्व by the sūtra कृत्तद्धित समासाश्च। हरौ + अधि - हरि + अधि. Now अधि is placed 1st in the compound because it is mentioned in प्रथमाविभक्ति in the sūtra and gets upasarjana saṃjñā - अधि + हरि - gets अव्ययत्व by the sūtra अव्ययीभावश्च। and the sup affix coming after it is elided by the sūtra अव्ययादाप् सुपः। So, finally we have the compound अधिहरि। when the particle अधि is used in the sense of Adhikaraṇa how is the use of the word हरौ in Adhikaraṇa vibhakti warranted ?

Inspite of it, Saptami vibhakti is used because it is the rule (injunctions) of samāsa that the compound is formed with a subanta by understanding the word सुपा (from the sūtra सह सुपा। सुपेत्यनुवर्त्य सुबन्तेनात्र समासविधिसामर्थ्यात् सप्तमी स्यादेवेति भावः।

S.13/659 अव्यवीभावश्च। (2-4-18)

अयं नपुंसकं स्यात्। 'ह्रस्वो नपुंसके प्रातिपदिकस्य' (सू ३१८) गौपायतीति गाः पातीति वा गोपास्तस्मिन्नित्यधिगोपम्। समीपे कृष्णस्य समीपमुपकृष्णम्। समया ग्रामम् निकषा लङ्काम्, आराद्वनादित्यत्र तु

नाव्ययीभावः'अभितःपरितः' (वा) 'अन्यारात्' (सू ५९५) इति द्वितीयापञ्चम्योर्विधानसामर्थ्यात्। मद्राणां समृद्धिः सुमद्रम्। यवनानां व्यृद्धिर्दुर्यवनम्। विगता ऋद्धिर्व्यद्धिः। मक्षिकाणामभावो निर्मक्षिकम्। हिमस्यात्ययोऽतिहिमम्। अत्ययो ध्वंसः। निद्रा संप्रति न युज्यते इत्यतिनिद्रम्। हरिशब्दस्य प्रकाश इतिहरि। विष्णोः पश्चादनुविष्णु। पश्चाच्छव्दस्य तु नायं समासः। 'ततः पश्चात्स्रंस्यते' ध्वंस्यते इति (१।१।५७ सूत्रे) भाष्यप्रयोगात्। योग्यतावीप्सापदार्थानतिवृत्तिसादृश्यानि यथार्थाः। अनुरूपम्। रूपस्य योग्यमित्यर्थः। अर्थमर्थं प्रति प्रत्यर्थम्। प्रतिशब्दस्य वीप्सायां कर्मप्रवचनीयसंज्ञाविधानसामर्थ्यात्तद्योगे द्वितीयागर्भं वाक्यमपि। शक्तिमनतिक्रम्य यथाशक्ति। हरेः सादृश्यं सहरि। वक्ष्यमाणेन सहस्य सः। ज्येष्ठस्यानुपूर्व्येणेत्यनुज्येष्ठम्। चक्रेण युगपदिति विग्रहे।

An Avyayībhāva compound is (also) in Neuter.

(By the rule) A Prātipadika is shortened in Neuter. (sūtras 318). (Therefore) गोपायति गाः/रक्षः याति - (He) protects the cows. (In him) तस्मिन् अधिगोपम्। (In the sense of near - Near Kṛṣṇa उपकृष्णम्. In the instances समया ग्रामम् (Near the village), निकषा लङ्काम् (Near Laṇkā), आरात् वनात् (Near the forest) there is no Avyayībhāva compound. Because by the force of enjoining the Accusative and the Ablative in the vārtika अभितः परितः (1442) and in the sūtra अन्यारात् - - - (595)).

The sūtra consists of two words. The force of च in the sūtra is to include other cases not mentioned already. The word नपुंसकम् is read into this sūtra form the sūtra स नपुंसकम्। (2-4-17). The word गोपाः is in the Masculine ending in आ। (derived either from the verb root गुपू रक्षने (गोपायति) or from the verb root पा रक्षणे (पाति) with an upapada गाः।). In the sense of location the Indeclinable अधि is compounded with it - गोपाः, तस्मिन्

गोपाः + अधि - By Luk elision of सुप् of a Prātipadika and by pūrvanipāta

अधि + गोपा - Now by the present rule it is to be in Neuter since it is an Avyayībhāva.

A crude form in Neuter gender is shortened if it ends in a long vowel by the sūtra S.318 (1-2-47) mentioned above. Thus we have अधि गोप (by the अम् substitution and pūrvarūpa) - अधि गोप + अम् - अधिगोपम्।

Thus in the sense of vibhakti we have two examples, viz., (a) अधिहरि and (b) अधिगोपम्।

Now in other senses -

(c) In the sense of near - कृष्णस्य समीपम्, उप is the Indeclinable compounded with कृष्णस्य। (under the governing rule of अव्ययीभावसमास) समासत्वात् प्रातिपदकत्वं, सुपो लुक् उपसर्जनत्वं, पूर्वनिपातः, अव्ययत्वं, सुपोऽलुक् किंत्वम्भावः, पूर्वरूपम्। By all these successive grammatical operations the compound word formed is उपकृष्णम्। It is Nityasamāsa (कृष्णस्य उप इति तु न विग्रहः, नित्यसमासत्वेनास्वपदविग्रहौचित्यात्।) All these grammatical operations in their order are applied in respect of other examples as required (as suits them). An Avyayībhāva compound may be formed with the Indeclinable समया, निकषा and आरात् as these denote the sense of proximity. Since Dvitīyā vibhakti in the case of the former two and pañcamī vibhakti in the case of the latter are particularly enjoined after the associated words by a vārtika and a sūtra as mentioned above we cannot have Avyayībhāva compound like समयाग्रामम्, निकषालङ्कम् or आराद्वनम् - न च समासात् पुनरुपपदविभक्ती द्वितीयापञ्चम्यौ शङ्क्ये, सकृत् प्रवृत्तयोः पुनः प्रवृत्त्ययोगात्।

(d) In the sense of prosperity - मद्राणां समृद्धिः - सम् is the Indeclinable compounded with मद्राणां to form संमद्रम्

prosperity of Madras.

(e) In the sense of adversity - यवनानां व्यृद्धिः (विगता ऋद्धिः,prosperity) - is the Indeclinable compounded with यवनानां to form दुर्यवनम् - Ill prosperity (Adversity) of the Yavanas.

(f) In the sense of the absence of a thing - मक्षिकाणाम् अभावः - the Indeclinable निर् is compounded with मक्षिकाणाम् to form निर्मक्षिकम्।

Absence of mosquitos - In this case the आ of मक्षिका is shortened by the sūtra S.10/656. गोस्त्रियोरुपसर्जनस्य। (1-2-48)

(g) In the sense of destruction (अत्ययः ध्वंसः) - हिमस्यात्ययः - the Indeclinable अति is compounded with हिमस्य to become अतिहिमम् Destruction departure of cold.

(h) In the sense of not now - निद्रा संप्रति न युज्यते the Indeclinable अति is compounded with निद्रा to perform अतिनिद्रम् - Past sleeping - Here again the आ of निद्रा is shortened by the sūtra S.10/656.

(i) In the sense of audibility of sound - हरि शब्दस्य प्रकाशः - the Indeclinable इति is compounded with हरेः (हरिशब्देन स्वरूपपरेण षष्ठ्यन्तेन समासः) to form इतिहरि - cry of Hari (the exclamation Hari). This is similar to the compound form of अधिहरि।

(j) In the sense of after - विष्णोः पश्चात् - the Indeclinable अनु is compounded with विष्णोः to form अनुविष्णु - after Viṣṇu - Ḥere अम् substitution does not occur and the sup affix coming after an Avyayībhāva compound is elided.

There is no Avyayībhāva samāsa with the actual word पश्चात् on account of the usage viz., 'ततः पश्चात् स्रंस्यते ध्वंस्यते

in the Mahābhāṣya (of Patañjali on the sūtra अचः परस्मिन्। (1-1-57). Had there been Avyayībhāva samāsa here the Indeclinable पश्चात् would have been placed first - 'ततः पश्चात्' इत्यत्राव्ययीभावे तु पश्चाच्छब्दस्य पूर्वनिपातः स्यादित्यर्थः।

(k) The meanings of यथा are suitability/correspondence, severalty, non-transgression and similitude/likeness. So, an Avyaya in these senses of यथा is combined with a Samartha word (subanta) -

(i) In the sense of suitability - रूपस्य योग्यम् the Indeclinable अनु is compounded with रूपस्य to form the compound अनुरूपम् - befitting the looks.

(ii) In the sense of severalty - अर्थम् अर्थं प्रति - the Indeclinable प्रति is compounded with अर्थम् to form the compounded प्रत्यर्थम्। - in respect of each object. Here, in the vigraha vākya the word is repeated in the sense of vīpsā - वीप्सायां द्विर्वचनम्।. However, (by the sūtra लक्षणेत्थंभूताख्यान - - -। S.552 (1-4-90)) the Indeclinable प्रति is declared as a Karma pravacanīya in the sense vīpsā (etc.,). By the force of it, in association with it sentence with Dvitīyā is also allowed. But in samāsa the word is not repeated and the sense of vīpsā is suggested by the samāsa - समासे तु द्विर्वचनं न, समासेन वीप्सायाः द्योतितत्वात्।

(iii) In the sense of not beyond (the limitation) of the object - शक्तिमनतिक्रम्य - the Indeclinable यथा is compounded with the word शक्तिम् to form the compound यथाशक्ति - according to one's power.

(iv) In the sense of similarity - हरेः सादृश्यम् - the Indeclinable सह is compounded with the word हरेः to form the compound सहरि - like resemblance with Hari. The word सह is substituted by स by the following sūtra.

If we study these examples we come to understand that the samāsa is not formed with the Indeclinable in their (original) sense mentioned in the context of the present sūtra. - एतत्सुत्रे तत्तदर्थबोधकपदघटकतया गृहीताव्ययेन तत्तदर्थकेनायं समासो नेति विज्ञायते।

(l) In the sense of seniority - ज्येष्ठस्यानुपूर्व्येण - the Indeclinable अनु is compounded with the word ज्येष्ठस्य to form the compound अनुज्येष्ठम् - in the order of seniority.

(m) In the sense of simultaneity - चक्रेण युगपत् is the vigraha vākya wherein th synonym of युगपत्, namely, सह is only compounded with the word चक्रेग (युगपच्छब्देन तु न समासः सूत्रे गृहीतत्वादिति भावः।) - सह + चक्रेग - simultaneously with the discus/wheel. Now the following sūtra applies -

S.14/660 अव्ययीभावे चाकाले। (6-3-81)

सहस्य सः स्यादव्ययीभावे न तु काले। सचक्रम्। काले तु सहपूर्वाह्नम्। सदृशः सख्या ससखि। यथार्थत्वेनैव सिद्धे पुनः सादृश्यग्रहणं गुणभूतेऽपि सादृश्ये यथा स्यादित्येवमर्थम्। क्षत्राणां संपत्तिः सक्षत्रम् ऋद्धेराधिक्यं समृद्धिः। अनुरूप आत्मभावः संपत्तिरिति भेदः। तृणमप्यपरित्यज्य सतृणमत्ति। साकल्येनेत्यर्थः। न त्वत्र तृणभक्षणे तात्पर्यम्। अन्ते। अग्निग्रन्थपर्यन्तमधीते साग्नि।

In an Avyayībhāva, स is substituted for सह but not before the word which denotes time.

सचक्रम्। But before the word expressive of time (सह is retained) - सहपूर्वाह्णम्।

(n) In the sense of similarity - सदृशः सख्या - the Indeclinable सह is compounded ससखि - resemblance with a friend. This would have been formed (this is established) by the meaning of यथा itself. Yet the sense of similarity is again grasped in order to ensure the same (samāsa) even when similarity is subordinate/indirect.

The sūtra consists of three words. The सहस्य सः is read into this sūtra from the sūtra S.1009 सहस्य सः संज्ञायाम्। (6-3-78) by Anuvṛtti. So, before the word चक्र, सह is substituted by स in an Avyayībhāva compound - स + चक्र - सचक्रम्। However, when a word expressive of time follows सह is not substituted by स as in the eg., सहपूर्वह्णम्। Here the indeclinable सह in the sense of near etc., is compounded with the पूर्वाह्न to form the Avyayībhāva compound - समीपादौ अव्ययीभावः। The difference between the egs., हरेः सादृश्यं सहरि and सख्या सदृशः ससखि is that in the former the similarity is direct while in the latter it is indirect in the sense that the word सदृशः expresses the person (who is similar to) primarily - सदृश्यं तत्र गौणम्, सादृश्यवान् मुख्यः। Otherwise, there would not have been an Avyayībhāva compound when the sense of similarity is subordinate or secondary - गुणीभूत सादृश्ये अप्राप्त्या तद्ग्रहणमिति भावः।

(o) In the sense of in accordance with nature - क्षत्राणां संपत्तिः the indeclinable सह is compounded with the word क्षत्राणाम् to form the compound सक्षत्रम्। - as warrior's nature समृद्धिः means the abundance of prosperity while संपत्तिः means according to one's nature. This is the difference (between the two words). (So there is no repetition as such).

(p) In the sense entirely - तृणमपि अपरित्यज्य (अत्ति) - the indeclinable सह is compounded with तृणम् to form the compound सतृणम् - not leaving the grass. It means all that was served was eaten. Eating of grass is not the purpose here.

(q) In the sense of the end - अग्नि (ग्रन्थ) पर्यन्तम् (अधीते)

- the indeclinable सह is compounded with अग्निम् to form the compound साग्नि - (He) reads till the end of the book/ section dealing with Agni. Here by the term Agni the book that deals with Agni is meant - अग्निशब्देन अग्निचयनप्रतिपादको ग्रन्थो विवक्षितः।

S.15/661 यथाऽसादृश्ये । (2-1-7)

असादृश्ये एव यथाशब्दः समस्यते। तेनेह न । यथा हरिस्तथा हरः हरेरुपमानत्वं यथाशब्दो द्योतयति। तेन 'सादृश्य' इति वा 'यथार्थ' इति वा प्राप्तं निषिध्यते।

The (indeclinable) word यथा is compounded only when it does not convey similarity.

Thus there is no compound here - यथा हरिस्तथा हरः - As is Hari so is Hara. The term यथा conveys resemblance with Hari. Hence the compound (forming) either by 'सादृश्य' or by यथार्थ is prohibited.

The sūtra consisting of two words comes under the chapter of samāsa. This is a restrictive rule. It resricts the compounding of यथा with another word only in the sense other than similarity mentioned either under (the head of) सादृश्य or under the meanings of यथा in the sūtra S.6/652 (2-1-6). It means that the indeclinable यथा in the sense of suitability severalty or according to one's capacity, is compounded with another word connected in sense - असादृश्ये योग्यतावीप्सापदार्थानतिवृत्तिरूपे वर्तमानं यथेत्यव्ययं समस्यते इति। Thus whenever यथा means similarity either under (the head of) सादृश्य or under यथार्थ of the sūtra. the compounding is disallowed- For eg., in यथा हरिः तथा हरः - Here, Hari is upamāna Hara is upameya. The term यथा conveys the upamānatva of Hari. Therefore there is no compound of यथा with Hari.

S.16/662 यावदवधारणे। (2-1-8)

यावन्तः श्लोकास्तावन्तोऽच्युतप्रणामाः यावच्छ्लोकम्।

The (indeclinable) word यावत् in the sense of ascertainment/limitation is compounded (with another word in construction with in).

As many prostrations to Hari as the number of verses - यावच्छ्लोकम्।

The sūtra consisting of two words comes under the jurisdiction of samāsa. The word यावत् is an Avyaya in the samāsa while it is a Taddhitānta (यत् परिमाणं येषाम्) in the vigraha vākya. It is a Nitya samāsa in the sense of ascertainment. In any other sense there is no samāsa as in यावद्दत्तं तावद्भुक्तम्। Here, there is no ascertainment of quality.

S.17/663 सुप्प्रतिना मात्रार्थे । (2-1-9)

शाकस्य लेशः शाकप्रति। 'मात्रार्थे किम्। वृक्षं प्रति विद्योतते विद्युत्।'

A (word ending in a) sup affix is compounded with the indeclinable प्रति meaning 'a little' (and the compound is an Avyayībhāva compound)

शाकस्यलेशः शाकप्रति - a little of vegetables. Why say a little ?

Observe : वृक्षं वृक्षं प्रतिविद्योतते विद्युत् - Lightening flashes in the direction of every tree. The sūtra consists of three words coming under the governing injunction of samāsa. The mention of the word सुप् (सुबन्त) is to avoid the proximate word अव्ययम् from the sūtra S.6/652 (2-1-6) सुबित्यनुवर्तमाने पुनः सुब्ग्रहणं संनिहितस्याव्ययमित्यस्यननुवृत्त्यर्थम्। In the sūtra the word सुबन्त is mentioned in Prathamā vibhakti. Therefore it gets upasarjana saṃjñā and is placed 1st in the compound but not प्रति which is mentioned in Tṛtīyā in the samāsa sūtra. However, in the absence of मात्रार्थ प्रति is not compounded with a subanta as in the other example.

S.18/664 अक्षशलाकासंख्याः परिणा । (2-1-10)

द्यूतव्यवहारे पराजये एवायं समासः। अक्षेण विपरीतं वृत्तमक्षपरि। शलाकापरि। एकपरि।

The words अक्ष (a die), शलाका (an ivory piece) and संख्या (numeral) are compounded with the indeclinable परि (to form an Avyayībhāva compound).

The compound is confined to the sense of loss in gambling only. The reverse caused by a dice. अक्षपरि - Reverse throw of dice causing defeat. शलाकापरि - An unlucky throw of ivory pieces leading to a loss. एकपरि - Reverse throw by one causing defeat. Similarly द्विपरि, त्रिपरि etc., are formed. Unlike the good throw in a victory it is the bad throw in a defeat - जये यथा परिवर्तितव्यं नतथा परिवृत्तम्।

S.19/665 विभाषा । (2-1-11)

अधिकारोऽयम्। एतत्सामथ्यदिव प्राचीनानां नित्यसमासत्वम्। सुप्सुपा इति तु न नित्यसमासः। 'अव्ययम्' इत्यादिसमासविधानाज्ज्ञापकात्।

Vibhāṣā or option is the governing sūtra.

On the strength of this (sūtra) the aforesaid samāsas are obligatory. However the compounding under सुप्सुपा is not obligatory. For, by the indication of ordaining samāsa by अव्ययम् - - - ।

The sūtra consisting of one word is an Adhikāra sūtra, which means all that is ordained hence for word is optional - उत्तरत्र समासविधिषु एतद्नुवर्तते।

It means all the compounds that are formed henceforth are optional. That is, it can have both a compound form and a sentential form. The same sense is conveyed by the words in their uncompounded form as by there when compounded. Why should this sūtra be mentioned here ? and not before the sūtra सह सुपा ? Because, by its mention at this juncture it can be inferred at that all the compounds taught before are necessarily Nitya samāsas. In that case the compounds formed under the sūtra (2-1-4) सहसुपा must also be Nitya. But it is not so found because of the jñāpaka of the sūtra अव्ययं विभक्तिसमीप - - - । (2-1-6). The separate enumeration of this sūtra indicates that the sūtra सह सुपा is Anitya. For then, सुप् सुपा would have covered all the cases of Indeclinable also. Thus with the exception of सुप् सुपा the compounds formed with the indeclinable such as अधिहरि, संमद्रम्, अक्षपरि - - - are invariable compounds. The sense of these compounds cannot be merely expressed by the members of the compound. They require additional/other words to understand them in the sentence तस्मादव्ययीभावादिविधिषु समासविधानं 'सुप्सुपा' इति समासस्य वैकल्पिकत्वं ज्ञापयतीति सिद्धम्।

The vibhāṣā is called Mahāvibhāṣa because of its pervasion - विभाषेत्यधिकृता महाविभाषा। सर्वेषु समासविधिषु प्रायेण तस्यानुवृत्तेः महत्त्वं बोध्यम्।

S.20/666 अपपरिबहिरञ्चवः पञ्चम्या । (2-1-12)

अपविष्णु संसारः अपविष्णोः। परिविष्णु - परि विष्णोः। बहिर्वनम् - बहिर्वनात्। प्राग्वनम् - प्रग्वनात्।

The (indeclinable) words अप, परि, बहिः and those ending in अञ्चु are optionally compounded with a word in the Ablative case (to form Avyayībhāva samāsa).

अपविष्णु/अपविष्णोः संसारः। परिविष्णु/परिविष्णोः - The worldly life leaving Viṣṇu. बहिर्वनम्/बहिर्वनात् - outside the village प्राग्वनम्/प्राग्वनात् - East of the village.

The sūtra consists of two words coming under the governing rule of Avyayībhāva samāsa and vibhāṣā.

The indeclinable अप etc., are mentioned in Prathamā in the samāsa sūtra. Hence they are called upasarjana and placed first in the compound. The indeclinable अप and परि are used in the sense of varjana and they govern pañcamī in their vigraha vākya by the sūtras under Karmapravacanīya Pañcamī viz., S.596 & S.598 - अप विष्णोः/परि विष्णोः These are not अस्वपदविग्रह vākyas since compounding is optional. The vigraha vākyas of the other two compounds viz., बहिर्वनात् and प्राग्वनात् reaffirm the rules that when बहिः and अञ्चूत्तरपद are used they govern the Ablative case - बहिर्योगे पञ्चमी and अञ्चूत्तरपदयोगे पञ्चमी।

S.21/667 आङ्मर्यादाभिविध्योः । (2-1-13)

एतयोराङ् पञ्चम्यन्तेन वा समस्यते सोऽव्ययीभावः। आमुक्ति संसारः - आ मुक्तेः। आबालं हरिभक्तिः - आ बालेभ्यः।

The (indeclinable) word आङ in the sense of exclusive limit (मर्यादा) and inclusive limit (अभिविधिः) is optionally compounded with a word ending in the

Ablative case. The compound formed an Avyayībhāva compound.

आमुक्ति/आमुक्तेः संसारः - worldy life before/excluding liberation आबालं/आबालेभ्यः हरिभक्तिः - Devotion towards Hari including/beginning from the children.

The sūtra consists of two words coming under the chapter of Avyayībhāva samāsa and the governing sūtra of vibhāṣā. The word पञ्चमी is read into this sūtra the previous sūtra by Anuvṛtti.

The indeclinable आङ in the sense of exclusive limit as also in the sense of inclusive limit governs pañcamī vibhakti (in a sentence) by virtue of the designation karma pravacanīya by the sūtras under karmapravacanīya pañcamī S.597 & S.598.

S.22/668 लक्षणेनाभिप्रती आभिमुख्ये । (2-1-14)

आभिमुख्यद्योतकावभिप्रती। चिह्नवाचिना सह प्राग्वत्। अभ्यग्नि शलभाः पतन्ति अग्निमभि। प्रत्यग्नि। अग्निं प्रति।

The indeclinable अभि and प्रति in the sense of 'towards' are optionally compounded with a word expressing sign or goal.

The compound is an Avyayībhāva compound. अभ्यग्नि/अग्निमभि शलभाः पतन्ति - The moths fall in the direction of / towards fire. प्रत्यग्नि/अग्निंप्रति - The locurts (rush) towards/(make their goal) fire.

The sūtra consists of three words. In the context of the sūtra the induction of pañcamī from the last but one sūtra is not there. However others follow as before. We have two-fold form, the compounded and the uncompounded.

In the uncompounded sentence the indeclinable अभि and प्रति are designated as Karmapravacanīyas in the sense mentioned by the sūtras S.552 and S.553 and they govern Dvitīyā vibhaktī (for the associated word).

S.23/669 अनुर्यत्समया। (2-1-15)

यं पदार्थे समया द्योत्यते तेन लक्षणभूतेनानुः समस्यते सोऽव्ययीभावः। अनुवनमशनिर्गतः। वनस्य समीपं गत इत्यर्थः।

The (indeclinable) word अनु is optionally compounded with a word expressing sign/indication whose nearness conveyed by the indeclinable. And the compound is called Avyayībhāva.

अनुवनम् अशनिर्गतः - the thunderbolt fell/went near the forest. It means the thunderbolt passed close to the forest.

The sūtra consists of two words and the rest is as before. However, the word लक्षणेन is understood here from the previous, by Anuvṛtti. The indeclinable समया in the sūtra means near and it governs Dvitīya in the sentence - यदिति समयायोगे 'अभितः परितः' इति द्वितीयान्तम् - यं (पदार्थं) समया। In the eg., forest is the Lakṣaṇa around which the thunderbolt struck. The purpose of this sūtra is allow the option of samāsa, otherwise obligatory by the sūtra S.652 अव्ययं विभक्तिसमीपसमृद्धि - - - - 1(2-1-6)

S.24/670 यस्य चायामः। (2-1-16)

यस्य दैर्घ्यमनुना द्योत्यते तेन लक्षणभूतेनानुः समस्यते। अनुगङ्गं वाराणसी। गङ्गाया अनु। गङ्गादैर्घ्यसदृशदैर्घ्योपलक्षितेत्यर्थः।

The (indeclinable) word अनु is (also) optionally compounded with a word denoting the sign/goal whose

length is conveyed by the indeclinable. And the compound is an Avyayībhāva.

अनुगङ्गं/गङ्गया अनु वाराणसी - Benares extends alongside the Ganges. It means (the length of) Vārāṇasī is indicated by (the length similar to) the length of the Ganges.

The sūtra consists of three words. The particle च refers to the Anu of the previous sūtra changed into Tṛtīyā here and the rest follows as before - लक्षणेनेत्यनुवर्तते। अनुरित्यनुवर्त्य आवर्त्य तृतीयया विपरिणम्यते।

S.25/671 तिष्ठद्गुप्रभृतीनि च । (2-1-17)

एतानि निपात्यन्ते। तिष्ठन्ति गावो यस्मिन्काले स तिष्ठद्गु दोहनकालः। आयतीगवम्। इह शत्रादेशः पुंवद्भावविरहः समासान्तश्च निपात्यते। खलेयवम् इत्यादि।।

The words तिष्ठद्गु etc. are also Avyayībhāva compounds which are irregularly formed (निपात्यन्ते).

तिष्ठन्त्यो गावो यस्मिन् काले सतिष्ठद्गु - the time when the cows stand still. It means the time of milking. आयतीगवम् - the time when the cows return (the dusk). Here, the substitution of शतृ (for लट्), the absence of masculinisation and the addition of samāsānta affixes are the irregularities. खलेयवम् - the time when the grain (wheat) is in the mortar (for husking) etc.

The sūtra consists of two words coming under the governing rule of Avyayībhāva samāsa. The force of the particle च in the sūtra is restrictive i.e., these words in the sūtra form Avyayībhāva compounds only. There are many words in the तिष्ठद्गु class. आयतीगवम्, खलेयवम्, खलेबुसम् वहद्गु are some of the important words. The compound तिष्ठद्गु is dissolved as तिष्ठन्त्यः गावः यस्मिन् काले only by understanding the sūtra सुप्सुपा here - सुप्सुपा इत्यनुवृत्तेः। Similarly, the other compound is dissolved as आयत्यो गावो यस्मिन् काले। In both the cases the present participle (शत्) is substituted for the present tense (Laṭlakāra तिष्ठन्ति/आयान्ति) in grammatical co-ordination with the Nominative which is disallowed by the sūtra लटश्शतृशानचावप्रथमासमानाधिकरणे। (3-2-124). Therefore, this is one of the irregularities. The absence of the substitution of uniform masculine form for the feminine word is yet (आयती) another irregularity. The rule which admits this substitution is स्त्रियाः पुंवद्भाषितपुंस्कादनूङ् - - - - - । (6-3-34) under Bahuvrīhi Samāsa. And thirdly, in the case of the 2nd eg., the affixing of samāsānta टच् after the word आयतीगो along with the samāsa Avyayībhāva is another irregular features -

तिष्ठन्त्यो गाव इति आयत्यो गाव इति च प्रथमासमानाधिकरणत्वात् 'लटश्शतृशानचौ' इत्यप्राप्तौ तन्निपातनमितिभावः। तिष्ठन्तीशब्दस्येव आयतीशब्दस्यापि 'स्त्रियाः पुंवत्' इति पुंवत्त्वस्य प्राप्तौ तदभावो निपात्यते इति भावः। आयतीशब्दस्य टच् समासान्तो निपात्यते, तत्पुरुष एव गोशब्दस्य टज्विधेरिति भावः। समासान्तश्चेति चकारात् अव्ययीभावश्च निपात्यते इति ज्ञेयम्।

The word तिष्ठद्गो, afterwards, becomes तिष्ठद्गु by the rules अव्ययीभावश्च। S.659/(2-4-18) and ह्रस्वो नपुंसके प्रातिपदिकस्य। S.318/(1-2-47) and अव्ययादाप्सुपः। S.452 (2-4-82) while the word आयतीगव (-गो with टच्) becomes आयतीगवम् by the rule नाव्ययीभावादतोऽम्त्वपञ्चम्याः। S657 (2-4-83). The non-elision of the Locative affix in खलेयवम् etc., is an irregular feature.

S.26/672 पारे मध्ये षष्ठ्या वा । (2-1-18)

पारमध्यशब्दौ षष्ठ्यन्तेन सह वा समस्येते। एदन्तत्वं चानयोर्निपात्यते। पक्षे षष्ठीतत्पुरुषः। पारेगङ्गादानय - गङ्गापारात्। मध्येगङ्गात् - गङ्गामध्यात्। महाविभाषया वाक्यमपि। गङ्गायाः पारात् गङ्गाया मध्यात्।

The words पार and मध्य are optionally compounded with a word in the Locative case (to form Avyayībhāva samāsa).

These two words are mentioned as ending in ए which is an irregularity (Nipāta). In the alternative there is the Genitive Tatpuruṣa. पारेगङ्गात्/गङ्गापरादानय - Bring (from the bank of) across the Ganges. मध्येगङ्गात्/गङ्गामध्यम् - From the middle of the Ganges. From the pervasive option (Mahāvibhāṣā) sentence is also admitted - गङ्गायाः पारात्। गङ्गाया मध्यात्। The sūtra consists of four words. It comes under the governing Avyayībhāva samāsa. Why is the word वा used in the sūtra when the sūtra itself comes under vibhāṣādhikāra. If it were not used षष्ठीसमास would have been barred - वाग्रहणाभावेऽयमव्ययीभाव समासः विशेषविहितत्वात् षष्ठीसमासं बाधेत। तदबाधार्थं वाग्रहणमिति भावः। The words पारे and मध्ये are mentioned in the Nominative in the sūtra. Therefore, they get upasarjanatva and are placed first in the Avyayībhāva compound - पारे गङ्गायाः/मध्येगङ्गायाः - Now there is luk elision of the sup affix because of Prātipadikatva -

पारेगङ्गा/मध्येगङ्गा - पारेगङ्ग/मध्येगङ्ग (by नपुंसकह्रस्वत्व). Now in the Ablative case - पारेगङ्गात्/मध्येगङ्गात् is the form गङ्गायाः पारात् इति विग्रहे अव्ययीभावसमासे सति सुब्लुकि पारशब्दस्य पूर्वनिपाते निपातनादेत्वे नपुंसकह्रस्वत्वे पारेगङ्गशब्दात् समासात् पुनः पञ्चम्युत्पत्तिः। In the alternative the word in the Genitive गङ्गायाः is compounded with पार/मध्य (in the Ablative) to form षष्ठीतत्पुरुष

samāsa - गङ्गापारात्/गङ्गामध्यात्। And by the महाविभाषा we can have (vigraha) vākyas also.

S.27/673 संख्या वंश्येन । (2-1-19)

वंशो द्विधा, विद्यया जन्मना च। तत्र भवो वंश्यः। तद्वाचिना सह संख्या वा समस्यते। द्वौ मुनी वंश्यौ द्विमुनि व्याकरणस्य। त्रिमुनि। विद्यातद्वतामभेदविवक्षायां, त्रिमुनि व्याकरणम्। एकविंशतिभारद्वाजम्।

The term वंश means lineage/family/succession. It is of two kinds - through knowledge or birth. A descent (वंश्यः) is one who is in the succession/belongs to the succession. Thus it may be a succession of preceptors and pupils or ancestors and descendants.

A numeral is optionally compounded with a word denoting a descendant (forming an Avyayībhāva compound).

The two sages/preceptors in the succession of vyākaraṇa/Grammar. The three sages/preceptors. If the identity between the science and the one who possesses/knows it is meant we may describe it as 'three sages are grammar'. Twenty one Bhāradvajas (is the the example for the descent by birth).

The sūtra consists of two words coming under the governing chapter of Avyayībhāva samāsa. The term वा is read into this sūtra by Anuvṛtti by the previous sūtra. द्वौ मुनी-द्विमुनि/त्रयः मुनयः त्रिमुनि। एकविंशतिः भरद्वाजः - एकविंशतिभारद्वाजम्। are the examples for the two kinds of lineage. Here, the Avyayībhāva samāsa, formed/enjoined superceeds the Karmadhāraya samāsa. The two sages or propogators of vyākaraṇa are pāṇini and kātyāyana; with Patañjali the expounders of vyākaraṇa are three.

S28/674 नदीभिश्च। (2-1-20)

नदीभिः संख्या प्राग्वत्। 'समाहारे चायमिष्यते' (वा) । सप्तगङ्गम्। द्वियमुनम्।

A numeral is optionally compounded as before with the words denoting rivers (to form an Avyayībhāva compound).

Vārtika : It is desired in the sense of collection. A conference/collection of seven rivers. An aggregation of two rivers.

The sūtra consists of two words. The term संख्या follows from the last sūtras and the rest as before. The particle च is not found used in the Bhāṣya - भाष्ये चकारविहीनस्यैव पाठात्। The vārtika allows the formation of the compound only in the sense of aggregation. The word नदी in the sūtra includes not only its synonyms but also the proper nouns/names of rivers - अत्र नदी शब्देन नदीशब्दविशेषस्य नदीवाचकानां च ग्रहणम्। In the sense of समाहार, the numeral (सप्त/त्रि) is compounded with Gangā or Yamunā respectively - सप्तानां गङ्गनां (समाहारः)/द्वयोः यमुनयोः (समाहारः) - सप्तगङ्गम्/द्वियमुनम्। Likewise, पञ्चनदम्, सप्तगोदावरम् and others are formed. Here, the Avyayībhāva samāsa debars Dvigu.

S.29/675 अन्यपदार्थे च संज्ञायाम् । (2-1-21)

अन्यपदार्थे विद्यमानं सुबन्तं नदीभिः सह नित्यं समस्यते संज्ञायाम्। विभाषाधिकरेऽपि वाक्येन संज्ञानवगमादिह नित्यसमासः। उन्मत्तगङ्गं नाम देशः। लोहितगङ्गम्।

A word ending in a case affix is invariably compounded with words denoting rivers when the resultant word signifies a name of something other than what is denoted by the constituents of the compound.

Though enunciated in the chapter of option, because the sentence (vigrahavākya) does not convey a proper name it is a Nitya Samāsa उन्मत्तगङ्गम् is the name of a country. So is लोहितगङ्गम्।

The sūtra consists of three words. The word नदीभिः is read into the sūtra by Anuvṛtti from the previous sūtras. However, the Anuvṛtti of the word संख्या does not extend to this sūtra. The sentence उन्मत्ता गङ्गा यस्मिन् does not give the impression of a country's name viz., उन्मत्तगङ्गम् which is a Nitya samāsa - ततश्च नास्ति लौकिकविग्रहः, अस्वपदविग्रहोवेति फलति। And the Avyayībhāva samāsa formed debars Bahuvrīhi - 'अस्य समासस्य नित्यत्वे तदसंगतिः'-

S.30/676 समासान्ताः । (5-4-68)

इत्यधिकृत्य।

Certain affixes (are) added to the end of a compound is the subject matter.

This is a one-word Adhikāra sūtra governing the entire section (pāda) of the chapter (Adhyāya) of Aṣṭādhyāyī from this sūtra - आपादपरिसमाप्तेरितिभावः।

The affixes are added while the words of vigrahavākya get the designation of samāsa. The affixes become the integral part of samāsa though added at the end. They do not change the meaning of the compound and are regarded as secondary affixes - (i) एवं चालौकिकविग्रहवाक्ये समाससंज्ञासमकालमेव समासान्ता इति सिद्धान्तः। अन्तशब्दश्चरमावयववाची। (ii) समासस्य अन्ताः अन्तावयवाः समासान्ताः, तद्धिता एते स्वार्थिकाः। एतैः सह समुदायस्य समाससंज्ञा।

We see samāsānta affixes being added mainly in

Avyayībhāva, Tatpuruṣa and Bahuvrīhi samāsas. Infact, Bhaṭṭoji Dīkṣita names a chapter in Siddhānta Kaumudī as सर्वसमासान्तप्रकरणम् coming just before Aluk samāsaprakaraṇam.

S.31/677 अव्ययीभावे शरत्प्रभृतिभ्यः । (5-4-107)

शरदादिभ्यष्टच्स्यात्समासान्तोऽव्ययीभावे। शरदः समीपमुपशरदम्। प्रतिविपाशम्। शरद्। विपाश्। अनस्। मनस्। उपानह्। दिव्। हिमवत्। अनडुह्। दिश्। दृश्। विश्। चेतस्। चतुर्। त्यद्। तद्। यद्। कियत्। 'जराया जरस् च' (ग) उपजरसम्। 'प्रतिपरसमनुभ्योऽक्ष्णः' (ग) 'यस्येति च' (सू ३११) । प्रत्यक्षम्। 'अक्ष्णः परम् ' इति विग्रहे समासान्तविधानसामर्थ्यादव्ययीभावः। 'परोक्षे लिट्' (सू २१७१) इति निपातनात्परस्यौकारादेशः। परोक्षम्। 'परोक्षा क्रिया' इत्यादि तु अर्शआद्यचि। समक्षम्। अन्वक्षम्।

In an Avyayībhāva the samāsānta टच् affix comes after words शरद् and others.

शरदः समीपम् उपशरदम् - (in the) proximity of शरद् (autumn). प्रतिविपाशम् - towards the river vipāśā. (The words enumerated in शरदादि Gaṇa are) शरद्, विपाश्, अवस्, मनस् - - - कियत्।

जराया जरस् च। (ग सू) - जरा of the शरदादि class is substituted by जरस् (also). उपजरसम् - proximity of oldage. प्रतिपरसमनुभ्योऽक्ष्णः (ग सू) - The affix टच् comes after the word अक्षि preceded by प्रति, पर, सम् and अनु। प्रत्यक्षम् - before the (visual) sense organ; परोक्षम् - beyond the (visual) sense organ and अन्वक्षम् - after/following the (visual) sense organ.

The sūtra consists of two words. The samāsānta टच् affix follows from the sūtra S.788 राजाहस्सखिभ्यष्टच्। (5-4-91). All the words belonging to Śaradādi Gaṇa are listed in the above Vṛtti. We take up the eg. उपशरदम् - In the sense of near (समीप) the indeclinable उप is compounded with the subanta शरद in षष्ठी (by the sūtra अव्ययं विभक्ति समीप समृद्धि - - - -), to which is affixed samāsānta टच् by this sūtra. By the other grammatical operations viz., prātipadikatva, upasarjanatva, pūrvanipāta and the elision of the Genitive case affix (of शरदः) we have this form उप शरद + टच्. In the samasānta टच् affix the letter ट् and च् are indicatory and therefore are elided उपशरद् + अ - उपशरद - Now the अम् comes in place of the sup affix after the word उपशरद in short अ (which is due to the samāsānta टच्). So finally we have the word form - उपशरदम्।

A rule pertaining to a word in the group (Gaṇa) of words is termed as Gaṇa sūtra. For eg., in the present शरदादि Gaṇa there are two Gaṇa sūtras -

1. जराया जरस् च। It means in an Avyayībhāva compound the samāsānta affix टच् is not only added to the subanta जरा but also the word जरस् is substituted for जरा। Now, in the sense of near the indeclinable उप is compounded with जरा in षष्ठी (by the sūtra अव्ययं विभक्ति......) - जरायाः + उप - उपजरा - उप जरस् + टच् - उपजरसम्।

2. प्रतिपरसमनुभ्योऽक्ष्णः - This means the samāsānta टच् affix is added to अक्षि (listed in śaradādi Gaṇa) when preceded by the prefixes प्रति/पर/सम् and अनु।

(i) अक्षिणी प्रति (अक्ष्णोः अभिमुखम्) - प्रति अक्षि + टच् - प्रत्यक्षि + अ - Now, by the sūtra S.311 यस्येति च। (6-4-148) (- The final इ or अ (short or long - य) of the Bha stem are elided before a Taddhita affix and before ई) The word प्रत्यक्षि gets the name भ before अ and therefore, the final इ of it gets elided - प्रत्यक्ष् + अ - प्रत्यक्ष - प्रत्यक्षम्।

(ii) अक्ष्णः परम् - Here the word परम् is not an indeclinable and therefore there cannot be an Avyayībhāva compound with it. But it is allowed by the force of enjoining Samāsānta affix टच् after अक्षि preceded by परम् पर अक्षि + टच् - Here ओ (irregularly) replaces the final अ of पर on the authority of the form परोक्ष used by Pāṇini himself in the sūtra परोक्षे लिट्। (3-2-115). Thus we have the form परो + अक्ष् + अ - परो अक्ष (पररूपम्) - परोक्षम्। The form परोक्षा in परोक्षा क्रिया etc., however, takes अच् by the sūtra अर्श आद्यचि (5-2-127)

(iii) अक्ष्णोः योग्यम् (one of the senses of यथा) - सम् is the indeclinable compounded with अक्षि, taking the Samāsānta affix टच् - सम् + अक्षि + टच् - समक्षम्

(iv) अक्ष्णोः पश्चाद् - The indeclinable अनु in the sense of पश्चात् is compounded with अक्षि (by the sūtra अव्ययं विभक्तिः .....) affixed with Samāsānta टच्। अनु + अक्षि + टच् - अन्वक्षम्।

S.32/678 अनश्च। (5-4-108)

अन्नन्तादव्ययीभावाट्टच्स्यात्।

The affix टच् comes also after the Avyayibhāva compound ending in अन्।

The sūtra consists of two words. The Samāsānta टच् is referrred to by the participle च in this sūtra. The word अव्ययीभावे is read into this sūtra from the above sūtra by Anuvṛtti and is changed into Pañcamī qualifying अनः।

S. 33 / 679 नस्तद्धिते। (6-4-144)

नान्तस्य भस्य टेर्लोपः स्यात्तद्धिते। उपराजम्। अध्यात्मम्।

The टि of the भ stem ending in न् is elided before a Taddhita affix.

The sūtra consists of two words. The word नः qualifies the governing term भस्य। (6-4-129). The sūtra टेः। (6-4-143) follows here by Anuvṛtti. And the word लोप is read into the sūtra from the sūtra अल्लोपोऽनः। (6-4-134)

उपराजम् - Near the king and अध्यात्मम् - in the Ātman concerning soul (are the examples).

राज्ञः समीपम् - उपराजम्। आत्मनि (इति) अध्यात्मम्। - Here, in the sense of proximity the indeclinable उप is compared with राजन् to which is affixed Samāsānta टच् in an Avyayībhāva compound by the sūtra अनश्च। (9-4-108) Similarly, in the sense of a case ending the indeclinable अधि is compared with आत्मन् to which is affixed samāsānta in an Avyayībhāva compound by the same sūtra -

उप राजन् + टच्

अधि आत्मन् + टच् } By the present sūtra the टि (the final vowel along with a consonant if any) of both (the भ stem) is elided उप राज् + टच् - उपराज - उपराजम्।

अधि आत्म् + टच् - अध्यात्म - अध्यात्मम्

S. 34 / 680 **नपुंसकादन्यतरस्याम्।** (5-4-109)

अन्नन्तं यत्क्लीबं तदन्तादव्ययीभावाट्टज्वा स्यात्। उपचर्मम् - उपचर्म।

The affix टच् optionally comes after an Avyayībhāva compound ending in अन् , being Neuter in gender.

उपचर्म / उपचर्मम् - Near the skin.

The sūtra consists of two words. The term अनः of the last before sūtra follows and qualifies नपुंसकस्य of this sūtra. And the rest follows as in, the sūtra अनश्च। In the sense of proximity the indeclinable उप is compounded with the word चर्मन् in Neuter gender ending in अम् to form an Avyayībhāva. However, the Samāsānta affix टच् is optionally enjoined after it by the present sūtra. Thus we have the forms - उपचर्मम् with Samāsānta affix टच् and उपचर्म without the affix - टचि टिलोपः अम्भावः। टजभावे उपचर्मेति रूपम्।

S. 35 / 681 नदीपौर्णमास्याग्रहायणीभ्यः । (5-4-110)

वा टच्स्यात्। उपनदम् - उपनदि। उपपौर्णमासम् - उपपौर्णमासि। उपाग्रहायणम् - उपाग्रहायणि।

The affix टच् comes optionally after the words नदी, पौर्णमासी and अग्रहायणी in Avyayībhāva.

The sūtra consists of one compound word. The word अन्यतरस्याम् follows from the previous sūtra. The word अव्ययीभाव and the affix टच् are also read into the sūtra as before.

Thus we have two compound forms - उपनदम् - उपनदि। उपपौर्णमासम् - उपपौर्णमासि and उपाग्रहायणम् - उपाग्रहायणि - with the affix टच् and without it respectively. In the sense of सामीप्य the indeclinable उप is compounded with these words -नदी, पौर्णमासी and आग्रहायणी by the sūtra अव्ययं विभक्ति ....। नद्याः समीपम्; पौर्णमास्याः समीपम् and आग्रहायण्याः समीपम्। and they take Samāsānta affix optionally to form Avyayībhāva compounds -

उपनदी + टच् - अम्भावः - उपनदम्।
उपनदी - उपनदि
उपपौर्णमासी + टच् - अम्भावः - उपपौर्णमासम्।
उपपौर्णमासी - उपपौर्णमासि

उपाग्रहायणी + टच् - अम्भावः - उपाग्रहायणम्।

उपाग्रहायणी - उपाग्रहायणि।

S. 36 / 682 झयः। (5-4-111)

झयन्तादव्ययीभावाट्टज्वा स्यात्। उपसमिधम् उपसमित्।

The Samāsānta affix comes optionally after an Avyayībhāva compound ending in a mute (झय्) letter.

The sūtra consists of one word - the term अव्ययीभावे, अन्यतरस्याम् and the affix टच् are read into this sūtra from the previous sūtras. The term अव्ययीभावे is changed into Pañcamī and is qualified by झयः। The झय् is a pratyāhāra and it means all the mute consonants.

उपसमिधम् - उपसमित् - Near the faggot (समिधः समीपम्) the first form is the result of Samāsānta affix while the second is formed without the Samāsānta affix.

S.37 / 683 गिरेश्च सेनकस्य । (5-4-112)

गिर्यन्तादव्ययीभावाट्टज्वा स्यात्। सेनकग्रहणं पूजार्थम्। उपगिरम् - उपगिरि।

The affix टच् according to the grammarian Senaka, comes also optionally after an Avyayībhāva compound ending in the word गिरि।

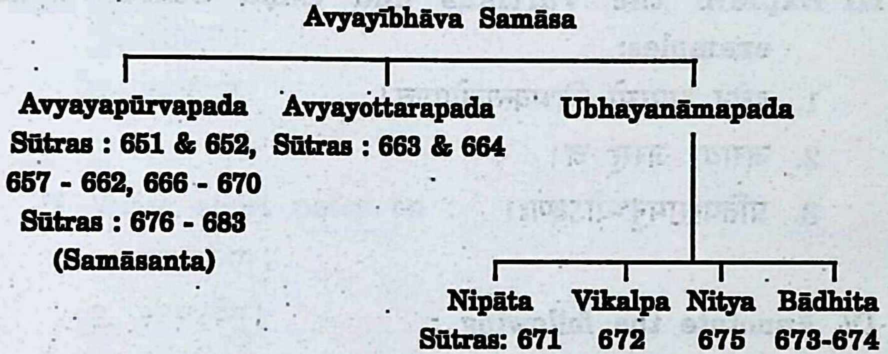
The name Senaka is mentioned (in the sūtra) out of respect. Otherwise, by the Anuvṛtti of the word अन्यतरस्याम् the option might have been understood - सेनको नाम आचार्यः। अन्यतरस्यां ग्रहणानुवृत्त्यैव विकल्पसिद्धेरिति भावः।

According to some grammarians, since the name Senaka is mentioned in this sūtra, there is Anuvṛtti of अन्यतरस्याम् in the previous two sūtras - इह सेनकग्रहणात्

'नदीपौर्णमासी' इत्यत्र 'झयः' इत्यत्र चान्यतरस्यांग्रहणं नानुवर्तत इति केचित्।

Thus we have two forms - उपगिरम् - उपगिरि meaning near a mountain (गिरिः समीपम्) the former with टच् affix and the latter without it.

इति अव्ययीभावः


Avyayībhāva Samāsa
Avyayapūrvapada
Sūtras : 651 & 652, 657 - 662, 666 - 670
Sūtras : 676 - 683 (Samāsanta)
Avyayottarapada
Sūtras : 663 & 664
Ubhayanāmapada
Nipāta
Vikalpa
Nitya
Bādhita
Sūtras: 671
672
675
673-674

1.4 In-text questions :

I
1. Name the four major kinds of Samāsa.
2. If Sandhi is a Varṇavidhi Samāsa is a ___________
3. Name the aspects of Sāmarthya
4. पूर्वपदार्थप्रधानोऽव्ययीभावः _________ बहुव्रीहिः।
5. What is a word called if it has a fixed case in Vigrahavākya.
6. Mention the meanings of यथा।
7. Name the fine Vṛttis.
8. Give an example of Asvapadavigraha.

II **Explain the sūtras with examples :**
1. सह सुपा।
2. नाव्ययीभावादतोऽम्त्वपञ्चम्याः।
3. अव्ययीभावे चाकाले।

4. तिष्ठद्गुप्रभृतीनि च।
5. पारे मध्ये षष्ठ्या वा।
6. अनश्च।

III Explain the Vārtikas and Gaṇa Sūtras with examples:

1. इवेन समासो विभक्त्यलोपश्च।
2. जराया जरस् च।
3. प्रतिपरसमनुभ्योऽक्ष्णः।

IV Annotate the following :

1. अत्र निपातेनाभिहितेऽप्यधिकरणे वचनसामर्थ्यात्सप्तमी।
2. सुप्सुपा इति तु न नित्यसमासः।
3. विभाषाधिकारेऽपि वाक्येन संज्ञानवगमादिऽनित्यसमासः।
4. महाविभाषया वाक्यमपि।
5. पश्चाच्छब्दस्य तु नायं समासः।

V (a) Effect the compound of the following quoting sūtras

1. दिशयोः मध्यम्।
2. सख्या सदृशः।
3. शाकस्य लेशः।
4. शक्तिमनतिक्रम्य।
5. शरदः सपीपम्।
6. आत्मनि।

(b) Dissolve the compound of the following :

1. अधिगोपम्।
2. प्रत्यर्थम्।
3. आमुक्ति
4. सप्तगङ्गम्।
5. परोक्षम्।
6. उपराजम्।

VI Write short notes on :

1. उपसर्जनम्।
2. सामर्थ्यम्।
3. समासान्ताः।
4. विभाषा।

VII Write an essay on :

1. Etymology and Classification of Samāsa.
2. Avyayībhāva Samāsa.

1.5 Reference Books :

1. Kāśikā of Vāmana - Jayāditya. Kashi Sanskrit Series, Chowkamba Sanskrit Series Office, Varanasi - 1. 1952.
2. Pāṇinisūtravyākhyā of Viraraghavacarya. Ed. By T. Chandrashekharan. Govt. Oriental Manuscripts Library, Madras. 1954.
3. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Bālamanoramā. Balamanorama Series, Mylapore, Madras. 1929

4. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Tattvabodhinī. Meharchand Lachamanadas Publications, New Delhi - 7. 1982.
5. Bhaṭṭoji Dīkṣita's Siddhāntakaumudī, Vol. 2 pt. 2 (Samāsa) Eng. Tr., Kumudranjan Ray. Vidyasagar College, Calcutta. 1967
6. The Siddhānta Kaumudī of Bhaṭṭoji Dīkṣita. Eng. Ed. Vol. 1. S.C. Vasu. Motilal Banarsidass, Delhi - 110 007

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UNIT - 2

Samāsa Prakaraṇam – Tatpuruṣa Samāsa

CONTENTS

2.0. Objective

2.1 Tatpuruṣa Samāsa : Introduction

2.2 Sūtras : 684 - 725
(Dvitīyādi Tatpuruṣa Samāsas)

2.3 In-text questions

2.4 Reference Books

UNIT - 2
Samāsa Prakaraṇam – Tatpuruṣa Samāsa

2.0 Objective :

Tatpuruṣa samāsa prakaraṇa is the biggest of all samāsa prakaraṇas in Siddhānta Kaumudī. Though a portion of it is prescribed for the students of I yr M. A., as a matter of convenience, it is studied under three Units (Unit 1, 2 & 3) of this Block keeping the unity of sub topics in Tatpuruṣa samāsa in mind as far as possible. This should make the students understand the concept and classification of Tatpuruṣa with less difficulty and this determines the objective of this Unit.

2.1 Tatpuruṣa Samāsa :

Introduction

After Avyayībhāva samāsa where, as we know, the stress is on the sense of the former word (pūrva padārtha pradhāna), Tatpuruṣa samāsa where it is on the latter word, is dealt with by Bhaṭṭoji Dīkṣita. There are many varieties of Tatpuruṣa samāsa of them, द्वितीयातत्पुरुषतृतीयातत्पुरुष of Tatpuruṣa samāsa. In these varieties, one of the words in a specific case ending from Dvitīyā to Saptamī, after which the samāsa is found named, is compounded with another word connected in sense. However, a word in Prathamā vibhakti entering into another word in the same vibhakti is either the subject matter of karmadhāraya, another variety of Tatpuruṣa or mainly of Bahuvrīhi samāsa, with a difference. Apart from karmadhāraya, Dvigu, Nañ, Gati, Prādi and Upapada Samāsas are the other varieties that come under Tatpuruṣa samāsa. All these varieties are given in a chart at the end of this unit. Many sub varieties also occur in some of these. Generally in Tatpuruṣa, the gender of the second member is the gender of the samāsa. Samāsānta affixes also come after certain words in Tatpuruṣa samāsa. There are also Niṣedhas, Vikalpas and Nitya Samāsas in Tatpuruṣa.

2.2 Sūtras : 684 - 725

S.38/684 तत्पुरुषः। (2-1-22)

अधिकारोऽयम्। प्राग्बहुव्रीहेः।

It is a governing sūtra. It means the word Tatpuruṣa is read into the following sūtras up to the sūtra S.829 शेषो बहुव्रीहिः। (2-2-23). The samāsas that are formed under these sūtras are called Tatpuruṣa.

S.39/685 द्विगुश्च। (2-1-23)

द्विगुरपि तत्पुरुषसंज्ञः स्यात्। इदं सूत्रं त्यक्तुं शक्यम्। 'संख्यापूर्वो द्विगुश्च' इति पठित्वा चकारबलेन संज्ञाद्वयसमावेशस्य सुवचत्वात्। समासान्तः प्रयोजनम्। पञ्चराजम्।

Dvigu is also called Tatpuruṣa.

This could have been dispensed with. Having read the sūtra as 'संख्यापूर्वोद्विगुश्च', by the force of च both the designations could have well mentioned. Samāsānta affix is the purpose. पञ्चराजम् - A group (gathering) of five kings.

The sūtra consists of two words. The particle च refers to Tatpuruṣa of the previous sūtra. A Dvigu samāsa is enjoined by the sūtra S.730 संख्यापूर्वो द्विगुः। (2-1-52). With the insertion of च there the present sūtra could have been well avoided. It would mean that a samāsa with a numeral as pūrvapada is designated as both Dvigu and Tatpuruṣa - ततश्च संख्यापूर्वसमासः द्विगुसंज्ञकस्तत्पुरुषसंज्ञकश्च स्यादिति लभ्यते। एवं च चकारेण लघुना तत्पुरुषसंज्ञासमुच्चयलाभाद् 'द्विगुश्च' इति गुरुभूतं सूत्रं न कर्तव्यमित्यर्थः। 'चकारस्य समुच्चयार्थत्वोपपत्तेः।'

But the purpose of framing this as a separate sūtra and designating Dvigu as Tatpuruṣa is to have samāsānta affixes added after Dvigu compounds also. (otherwise they would have been added after compounds exclusively called Tatpuruṣa). For eg., पञ्चराजम् - पञ्चानां राज्ञां समाहारः. By the sūtra S.728 तद्धितार्थोत्तरपदसमाहार च। (2-1-51) Dvigu samāsa is formed. Because of Tatpuruṣa designation the Samāsānta टच् affix comes after it by the sūtra S.788 राजाहस्सखिभ्यष्टच् (5-4-91) and the word is in Neuter by S.821 स नपुंसकम्। (2-4-17).

Dvitīyā Tatpuruṣa

S.40/686 द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नैः। (2-1-24)

द्वितीयान्तं श्रितादिप्रकृतिकैः सुबन्तैः सह वा समस्यते स तत्पुरुषः। कृष्णं श्रितः कृष्णश्रितः। दुःखमतीतो दुःखातीतः। 'गम्यादीनामुपसंख्यानम्' (वा)। ग्रामं गमी ग्रामगमी। अन्नं बुभुक्षुः अन्नबुभुक्षुः।

A word ending in the Accusative case is optionally compounded with the words श्रित - resorted, अतीत - over come पतित - fallen, गत - gone, अत्यस्त - past, प्राप्त - obtained and आपन्न - reached ending in 'sup' (to form Tatpuruṣa compounds):

The sūtra consists of two words. Tatpuruṣa samāsa is the governing world; and the rule of option follows : The word द्वितीया means द्वितीयान्तं, सुबन्तम्। But it is in the Nominative in the sūtra. Therefore, it gets upasarjana saṃjñā and is placed first in the compound. By applying other general rules of samāsa enjoining प्रातिपदिकत्व, सुप्लुक् —— We have कृष्णं श्रितः compounded as

कृष्ण श्रितः - One who has resorted to Kṛṣṇa, etc.,
दुःखमतीतः - दुःखातीतः - Who has overcome sorrow, etc.,
गर्तं पतितः - गर्तपतितः - Who has fallen into the hole.
ग्रामं गतः - ग्रामगतः - Who has gone to the village.
ग्रामं अत्यस्तः - ग्राममत्यस्तः - Who has past the village.
ग्रामं प्राप्तः - ग्रामप्राप्तः - Who has reached they.

The words श्रित and others are Kṛdanatas which are Pratipadikas. Therefore the Vṛtti says Vārtika : गमी etc., should also be enumerated.

It means that a word ending in the Accusative is compounded with the words गमी etc., ending in a case affix and the compound is called Tatpuruṣa. ग्रामं गमी - ग्रामगमी - One who will go to the village. अन्नं बुभुक्षुः - अन्नबुभुक्षुः - One who is desirous of eating food / rice. The word बुभुक्षु is read under गम्यादि class.

By the rule of option we have both compounded and uncompounded words.

S.41/687 स्वयं क्तेन। (2-1-25)

द्वितीया - ' (सू ६८६) इति न संबध्यतेऽयोग्यत्वात्। स्वयंकृतस्यापत्यं स्वायंकृतिः।

The Indeclinable स्वयम् - oneself is compounded with a Ktānta Prātipadika ending in sup (and the compound is Tatpuruṣa).

The Anuvṛtti of द्वितीया into this sūtra does not take place because of incongruity स्वयंकृतस्यापत्यं - स्वायंकृतिः - the son of svayamkṛta.

The sūtra consists of two words. The word द्वितीया does not follow here because it cannot be connected with स्वयम् which denotes an agent and it is but proper that it is in the instrumental case आत्मनेत्यर्थकस्य कर्तृशक्तिप्रधानतया तृतीयाया एवोचितत्वात्। स्वयं कृतः - स्वयंकृतः तस्य. In the absence of samāsa between स्वयम् and कृत the Taddhita affix (in Apatyādi sense) would be added to the word कृत् in the Genitive - समासाभावे तु कृतशब्दस्यैव। The form would be स्वयंकार्तिः।

S.42/688 खट्वा क्षेपे। (2 - 1 - 26)

खट्वाप्रकृतिकं द्वितीयान्तं क्तान्तप्रकृतिकेन सुबन्तेन समस्यते निन्दायाम्। खट्वारूढो जाल्मः। नित्यसमासोऽयम्। न हि वाक्येन निन्दाऽवगम्यते।

The word खट्वा ending in the Accusative case is compounded with a Ktānta stem ending in a sup affix when censure is meant (to form a Tatpuruṣa compound).

खट्वारूढः - a food / a stupid. It is an invariable compound. For, the sentence does not convey the sense of reproach.

The sūtra consists of two words. The governing word Tatpuruṣa samāsa is understood here; The word क्तेन follows from the previous sūtra. So also the words द्वितीया and सुपा। Laukikā vigraha is not possible but only Alaukika vigraha of the compound is possible खट्वा + अम्, आरूढ + सु। It is a Nitya samāsa in the sense of censure because, on its analysis it does not imply this sense - खट्वामारूढ इति वाक्यं हि गृहस्थाश्रमिणि निन्दा न गमयति।

तथा च भाष्यम् 'अधीत्य स्नात्वा गुर्वनुज्ञातेन खट्वा आरोढव्या। यस्तावदन्यथा करोति स खट्वारूढोऽयं जाल्म इत्युच्यते।' इति।

S.43/689 सामि। (2 - 1 - 27)

सामिकृतम्।

The (Indeclinable) word सामि meaning half is compounded with a Ktānta word ending in sup, (resulting in a Tatpuruṣa compound).

सामिकृतम् - half done.

The sūtra consists of just one word. The word क्तेन is read into the sūtra by Anuvṛtti from the sūtra. S.4/687. (2-1-25). The word सामि is an Indeclinable word. It means half/semi - सामीत्यव्ययमर्धे वर्तते।

S.44/690 कालाः। (2-1-28)

'क्तेन' इत्येव। अंनत्यन्तसंयोगार्थं वचनम्। मासप्रमितः प्रतिपच्चन्द्रः। मासं परिच्छेत्तुमारब्धवानित्यर्थः।

The words denoting time (in the Accusative) are optionally compounded with Ktānta words ending in sup affix (to form Tatpuruṣa compound).

With the word क्तेन is obvious. The rule is mentioned in connection with time when duration is not meant मासप्रमितः प्रतिपच्चन्द्रः (the new moon) - It means that the (new) moon has started to measure the month.

The sūtra consists of one word. The word क्तेन has to be read here as before. मासं प्रमितः - मासप्रमितः। Here, the new moon does not have continuous connection with the month.

S.45/691 अत्यन्तसंयोगे च। (2-1-29)

'कालाः' इत्येव। अक्तान्तार्थं वचनम्। मुहूर्तं सुखं मुहूर्तसुखम्।

When complete connection is meant then also the words denoting time (in the Accusative) optionally compounded with the words ending sup affix to form Tatpuruṣa compound.

The words denoting 'time' are obvious. The mention of this sūtras for the sake of non ktānta words. मुहूर्तं सुखम् मुहूर्तसुखम् - momentary happiness.

The sūtra consists of two words. The term 'ca' refers to the previous sūtra कालाः। The mention of this sūtra is to excluded Ktānta words. In the sense of uninterrupted connection Dvitiyā is used, as in the eg., meaning मुहूर्तव्यापि सुखम् - happiness pervading the moment.

Trtīyā Tatpuruṣa

S.46/692 तृतीया तत्कृतार्थेन गुणवचनेन। (2-1-30)

'तत्कृत-' इति लुप्त तृतीयाकम्। तृतीयान्तं तृतीयान्तार्थकृतगुणवचनेनार्थशब्देन च सह प्राग्वत्। शङ्कुलया खण्डः शङ्कुलाखण्डः। धान्येनार्थो धान्यार्थः। 'तत्कृत-' इति किम्। अक्ष्णा काणः।

A word ending in the instrumental case is optionally compounded with a word denoting quality being caused by the sense of the word in the

instrumental case and with the word अर्थ meaning wealth (to form a Tatpuruṣa compound).

शङ्कुलया खण्डः शङ्कुलाखण्डः - cut by (a pair of) nippers.

धान्येन अर्थः - धान्यार्थः -Money / Wealth (acquired) by the grain. Why is to be said when caused by the sense of the word in the instrumental case ?

Observe : Blind by the eye. The sūtra consists of three words comes under the governing Tatpuruṣa samāsa and vibhāṣā. The word तृतीया is to be taken as तृतीयान्तम् which is in the Nominative in the sūtra and hence the word in तृतीया in the eg. gets upasarjana saṃjñā and is placed first in the compound. The word तत्कृत in the sūtra is an irregular compound where the तृतीया विभक्ति is dropped. By the word तत् Tadartha is indicated - तच्छब्देन - - - - तदर्थो लक्ष्यते। Actually, the sūtra has two clauses - तृतीयान्तार्थकृतो यो गुणः तद्वाचिना समस्यते, अर्थशब्देन च तृतीयान्तं समस्यत इति वाक्यद्वयं संपद्यते इति भाष्ये स्थितम्। The word गुणवचनेन has to be read along with तत्कृत - (तत्कृतेन) - गुणेत्यस्य तत्कृतत्वसापेक्षत्वेऽपि सौत्रः समासः। The word खण्ड in the eg., though an expression of action is regarded as an attribute - इह तु खण्डशब्दस्य क्रियावाचिनोऽपि गुणवचनत्वमास्थितम्। In the examples, Khaṇḍa and Artha are caused by Śaṇkula and Dhānya and therefore the latter words are in Tṛtīyā and are compounded with the former words. In the other eg., Since blindness is not caused by the eye (but by the disease) there is no compounding. Further, there is no compounding either with a word not expressive of a quality - गोभिर्वपावान्।

S.47/693 पूर्वसदृशसमोनार्थकलहनिपुणमिश्रश्लक्ष्णैः। (2-1-31)

तृतीयान्तमेतैः प्राग्वत्। मासपूर्वः। मातृसदृशः। पितृसमः। ऊनार्थे, माषोनं कार्षापणम्। माषविकलम्। वाक्कलहः। आचारनिपुणः। गुडमिश्रः। आचारश्लक्ष्णः। 'मिश्रग्रहणे सोपसर्गस्यापि ग्रहणम्'। मिश्रं चानुपसर्गमसन्धौ' (सू ३८८८) इत्यत्रानुपसर्गग्रहणात्। गुडसंमिश्रा धानाः। 'अवरस्योपसंख्यानम्' (वा)। मासेनावरो मासावरः।

A word ending the third case affix is compounded with these (words namely, पूर्व - earlier, सदृश - similar, सम - equal, ऊनार्थ - denoting the sense of loss, कलह - quarrel, निपुण - proficient, मिश्र - mixed and श्लक्ष्ण - refined (to form a Tatpuruṣa compound) as before.

मासेन पूर्वः मासपूर्वः - earlier by a month
मात्रा सदृशः मातृसदृशः - similar to the mother.
पित्रा समः पितृसमः - equal to / like the father.

In the sense of less - माषेण ऊनं माषोनकार्षापणम् - A Kārṣāpaṇa (coin/measure) less by a māṣa (a measure - माषाख्यपरिमाणविशेषेण ऊनं परिमाणमित्यर्थः।). The word अर्थ is to be grasped along with ऊन only, not with others अर्थग्रहणं च ऊनेनैव संबध्यते, नतु पूर्वादिभिरपि, समसदृशयोः पृथगुपादानात्। Consequently, even with a synonym of ऊन the compound is formed - माषेण विकलं माषविकलम्। वाचा कलहः वाक्कलहः - quarreling by words / talk. आचारेण निपुणः आचारनिपुणः - proficient by (the reason of) observance. गुडेन मिश्रः गुडमिश्रः - mixed with jaggery आचारेण श्लक्ष्णः आचारश्लक्ष्णः - refined by (the reason of) conduct / behaviour / manner.

मिश्र in the sūtra includes मिश्र preceded by an upasarga also because in the sūtra S.3888 - मिश्रं चानुपसर्गमसन्धौ। (The word मिश्र not preceded by an upasarga is acute on the final (अन्तोदात्तम्) after a word in Tṛtīyā when it does not mean संधि union/alliance) upasarga is not considered. This means that the word मिश्र in the context of the sūtra quoted is not considered with prefixes but not so elsewhere as in the present sūtra - अत्रानुपसर्गग्रहणादितरत्र मिश्रग्रहणे सोपसर्गग्रहणं विज्ञायत इत्यर्थः। Thus we have गुडेन संमिश्राः गुडसंमिश्राः - well mixed with jaggery.

Vārtika : The word अवर meaning later young/junior should be enumerated.

मासेन अवरः मासावरः - later by a month.

S.48/694 **कर्तृकरणे कृता बहुलम्।** (2-1-32)

कर्तरि करणे च तृतीया कृदन्तेन बहुलं प्राग्वत्। हरिणा त्रातो हरित्रातः। नखैर्भिन्नो नखभिन्नः। 'कृद्ग्रहणे गतिकारकपूर्वस्यापि ग्रहणम्' (प)। नखनिर्भिन्नः। 'कर्तृकरणे' इति किम्। भिक्षाभिरुषितः। हेतावेषा तृतीया। बहुलग्रहणं सर्वोपाधिव्यभिचारार्थम्। तेन 'दात्रेण लूनवान्' इत्यादौ न। 'कृता' किम्। काष्ठैः पचतितराम्।

A word in the Instrumental case denoting sense of an agent or an instrument is diversely compounded with a word ending in a Kṛt affix (Kṛdanta) (and the compound is Tatpuruṣa) like before.

हरिणा त्रातः - protected by Hari.

नखैर्भिन्नः नखभिन्नः - divided by the nails.

The instrumental case in the two egs., is used in the sense of the agent and the instrument respectively.

Paribhāṣā : The word Kṛt here, included Kṛdantas event when preceded by a Gati or Kāraka.

नखैः निर्भिन्नः नखनिर्भिन्नः - Here the word निर् is designated as Gati in association with the action of dividing. Why is it said 'in the sense of the agent and the instrument ?

Observe : भिक्षाभिः उषितः - lived with alms - Here the Instrumental case indicates the cause or condition and is enjoined by the sūtras S.566 (2-3-21) इत्थम्भूतलक्षणे।

The inclusion of बहुलम् in the sūtra is for the purpose of overloading all the rules (or for the purpose of suggesting the infringement of all the conditions). Therefore, in the egs. such as दात्रेण लूनवान् - cutting with a sickle, the compounding does not occur (although the conditions are same). why is it said 'with a word ending in Kṛt' ?

Observe : काष्ठैः पचतितराम् - cooks excellently with firewood. Here पचतितराम् is a Taddhitānta. Therefore, the compound is not formed with it even if the sense of instrument is there.

S.49/695 **कृत्यैरधिकार्थवचने।** (2-1-33)

स्तुतिनिन्दाफलकमर्थवादवचनमधिकार्थवचनम्। तत्र कर्तरि करणे च तृतीया कृत्यैः सह प्राग्वत्। वातच्छेद्यं तृणम्। काकपेया नदी।

अधिकार्थवचनम् means a hyperbole (an exaggerated statement) resulting in either praise or censure. In such cases a word in the Instrumental case denoting the sense of an agent or an instrument is optionally compounded with words ending in Kṛtya affixes (Kṛtyāntas) (and the compound formed is Tatpuruṣa) as before.

वातेन छेद्यम् - वातच्छेद्यं - तृणम् - grass cut by the wind.

काकेन पेया - काकपेया नदी - a river drunk by a crow.

The sūtra consists of two words. The words Tatpuruṣa (samāsa) and Vibhāṣa govern it. The word तृतीया follows from the sūtra S.46/692 (2-1-30). The term अर्थवाद may mean either an overstatement or an understatement but not the statement of fact.

The words छेद्य and पेय are the words ending असदुक्तिः in Kṛtya affixes ण्यत् and यत् respectively. The two egs. may imply either praise or censure

कोमलत्वेन (softness) स्तुतिः, दुर्बरत्वेन (fragility) निंदा। पूर्णाम्भस्त्वेन (fullness/depth) स्तुतिः, अल्पाम्भस्त्वेन (shallowness) निंदा वा।

S.50/696 अन्नेन व्यञ्जनम्। (2-1-34)

संस्कारद्रव्यवाचकं तृतीयान्तमन्नेन प्राग्वत्। दध्ना ओदनो दध्योदनः। इहान्तर्भूतोपसेकक्रियाद्वारा सामर्थ्यम्।

A word in the Instrumental case expressive of a well prepared substance (vyañjaṇam) is optionally compounded with a word denoting food (to form a Tatpuruṣa compound) as before.

दध्ना ओदनः दध्योदनः - Rice prepared with curd. Here the syntactical relationship between दधि and ओदन is established through the inherent infusion. The sūtra consisting of two words comes under the governing words of Tatpuruṣa samāsa and vibhāṣā. Food/Rice is well prepared or is made relishable by reasoning items like curd etc., through infusion.

उपसेकक्रियां विना दध्नः अन्नसंस्कारत्वानुपपत्त्या दध्ना इत्यस्य दधिकरणकोपसेके वृत्तेर्नासामर्थ्यम्। The word Vyañjana in the sūtra is in Prathamā; therefore it gets upasarjanatva and is placed first in the compound.

S.51/697 भक्ष्येण मिश्रीकरणम्। (2-1-35)

गुडेन धानाः गुडधानाः। मिश्रणक्रियाद्वारा सामर्थ्यम्।

A word in the Instrumental case denoting a refining ingredient is optionally compounded with a word meaning an eatable. (The compound formed is Tatpuruṣa) as before :

गुडेन (मिश्राः) धानाः गुडधानाः - grains prepared with jaggery. Here, the two things (words) are connected through the act of mixing.

The sūtra consists of two words. The other words are understood here as before. भक्ष्य means anything that is eatable whether hard or soft. The compound word मिश्रीकरणम् means things like jaggery etc. by which an eatable item is mixed - मिश्रीक्रियते खाद्यं द्रव्यमनेनेति मिश्रीकरणं गुडादि। It is mentioned in the Nominative case in the sūtra and therefore gets upasarjana ṣaṃjñā and is placed first in the compound. Since compound is optional we have a sentence also.

Caturthī Tatpuruṣa

S.52/698 चतुर्थी तदर्थार्थबलिहितसुखरक्षितैः। (2-1-36)

चतुर्थ्यन्तार्थाय यत्तद्वाचिनार्थादिभिश्च चतुर्थ्यन्तं वा प्राग्वत्। 'तदर्थेन प्रकृतिविकृतिभाव एव'। बलिरक्षितग्रहणाज्ज्ञापकात्। यूपाय दारु यूपदारु। नेह। रन्धनाय स्थाली। अश्वघासादयस्तु षष्ठीसमासाः। 'अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम्' (वा)। द्विजायायं द्विजार्थः सूपः। द्विजार्था यवागूः। द्विजार्थे पयः। भूतबलिः। गोहितम्। गोसुखम्। गोरक्षितम्।

A word ending in the Dative case is optionally compounded with a word denoting a thing for the purpose of what ends in the fourth case affix

(Tadarthā) and the words अर्थ - for the sake of / meant for, बलि - oblation/sacrifice, हित - good, सुख - pleasure and रक्षित - kept/preserved (to form Tatpuruṣa compound), as before

By the expression तदर्थ only the relation of transformation/the unmodified and the modified is understood. This is inferred from the separated mention of बलि and रक्षित in the rule. यूपाय दारु यूपदारु - the wood modified into a sacrificial post. Samāsa is not allowed here - रन्धनाय स्थाली - a pot for cooking. अश्वघास and others are the Genitive compounds.

Vārtika : It should be said, with the word अर्थ the compound is obligatory and the compound has the gender of the word it qualifies;

द्विजाय अयं द्विजार्थः सूपः - soup for the twice born (in the Masculine).

द्विजाय इयं द्विजार्था यवागूः - gruel for the twice born (in the feminine)

द्विजाय इदं द्विजार्थं पयः - milk for the twice born (in the Neuter)

भूताय बलिः भूतबलिः - sacrifice for the beings/elements of nature.

गोभ्यः हितम् - गोहितम् - Good for the cows.

गोभ्यः सुखम् - गोसुखम् - What is pleasant for the cows.

गोभ्यः रक्षितम् - गोरक्षितम् - What is kept for the cows.

The sūtra consists of two words. Other words follow as before. By the word चतुर्थी, चतुर्थ्यन्त is meant. The other word in the sūtra is Dvandva compound. In the phrase तदर्थ तत् means the sense of the Dative and तदर्थ means for the sense of the Dative - तस्मै चतुर्थ्यन्तार्थाय इदं तदर्थम्। चतुर्थ्यन्तवाच्य प्रयोजनकं यत् तत् तदर्थमिति पर्यवस्यति। In the context of the sūtra, the compound with तदर्थ is admitted only when the special relation of the material and the modified is intended. Otherwise, if the general sense of Tādarthya is meant then the separate mention of the words Bali and Rakṣita would be useless or redundant. Because the compound with the word बलि and रक्षित would have been formed under 'Tādārtha' alone - भूतेभ्यो बलिः। गोभ्यो रक्षितं तृणमित्यत्रापि बलेर्भूतार्थतया रक्षिततृणस्य गवार्थतया च तदर्थेत्येव समाससिद्धेः।

In the eg., यूपाय दारु - the sacrificial post is the modification expressed by the fourth case affix, of the wood. Therefore, the compound is formed with them - अत्र चतुर्थ्यन्तवाच्ययूपार्थं दारु। अतो दारुशब्देन यूपायेत्यस्य समासः। यूपस्य दारुविकृतित्वाच्च।

The compound is not formed when this special relation is not there between a word in the Dative and the word expressing the sense of purpose of the Dative as in रन्धनाय (पाकाय) स्थाली। However, the compound in अश्वघासः is not चतुर्थीसमास for the same reason but it is षष्ठी समास - अश्वस्य घासः।

The compounds द्विजार्थः, द्विजार्था and द्विजार्थम् are obligatory and cannot be dissolved by their component words and they have the genders of their substantives viz., सूपः (Mas.) यवागूः (Fam.) and पयः (Neu.) respectively - तत्र द्विजायायमित्यस्वपदविग्रहः। तत्र अर्थशब्दस्थाने अयमिति शब्दः। - - - विशेष्यसूपशब्दस्य पुल्लिङ्गत्वात् समासस्य पुंलिङ्गता।

Pañacamī Tatpuruṣa

S.53/699 पञ्चमी भयेन। (2-1-37)

चोराद्भयं चोरभयम्। 'भयभीतभीतिभीभिरिति वाच्यम्'। (वा)। वृकभीतः। वृकभीतिः।

A word in the Ablative is optionally compounded with the word भय (to form a Tatpuruṣa compound) as before. चोरात् भयं चोरभयम् - fear from a thief.

Vārtika : It has to be mentioned as - with the words भय, भीति, भीत and भीः।

वृकात् भीतः वृकभीतः - **Fear from the wolf.**

The sūtra consists of two words. The words of the sūtra सुप् सुपा are to be read along with the words of this sūtra as - पञ्चम्यन्त सुबन्तं भयशब्देन सुबन्तेन समस्यते। The other governing words are understood here as before. The sūtra enjoins the compound of the Ablative Tatpuruṣa only in respect of the word भय। However, the vārtika extends it to the synonyms of भय - सूत्रे भयशब्दस्यैव ग्रहणम् भीतादेरप्राप्ते समासे वचनम्।

S54/700 अपेतापोढमुक्तपतितापत्रस्तैरल्पशः। (2-1-38)

एतैः सहाल्पं पञ्चम्यन्तं समस्यते स तत्पुरुषः। सुखापेतः। कल्पनापोढः। चक्रमुक्तः। स्वर्गपतितः। तुरङ्गापत्रस्तः। 'अल्पशः' किम्। प्रासादात्पतितः।

A word in the fifth case affix is (optionally) compounded with the words अपेत - gone away, अपोढ - removed/(carried away), मुक्त - freed, पतित - fallen and अपत्रस्त - afraid of when the action takes place gradually; and the compound is Tatpuruṣa. सुखाद् अपेतः सुखापेतः - gone away from happiness कल्पनायाः अपोढः

कल्पनापोढः - removed from imagination. चक्रात् मुक्तः चक्रमुक्तः - freed from the wheel (of saṃsāra). स्वर्गात् पतितः स्वर्गपतितः - fallen from the heaven. तुरङ्गात् अपत्रस्तः - afraid of the horse. Why is it said when the action is gradual?

Observe : प्रासादात् पतितः - fallen from a mansion - Here, the words are not compounded for, the fall is not gradual but sudden.

The sūtra consisting of two words comes under the governing words as before. The sūtra is simple and does not require any explanation.

S.55/701 स्तोकान्तिकदूरार्थकृच्छ्राणि क्तेन। (2-1-39)

स्तोकान्मुक्तः। अल्पान्मुक्तः। अन्तिकादागतः। अभ्याशादागतः। दूरादागतः। विप्रकृष्टादागतः। कृच्छ्रादागतः। 'पञ्चम्याः स्तोकादिभ्यः' (सू ६५६) इत्यलुक्।

The words meaning स्तोक - a little, अन्तिक - near, दूर - far and the word कृच्छ्र meaning difficult are compounded (optionally) with Ktānta words and the compound is Tatpuruṣa.

(स्तोकात्) स्तोकात् मुक्तः स्तोकान्मुक्तः	- freed by a little.
(अल्पात्) अल्पात् मुक्तः अल्पान्मुक्तः	- freed by a little.
(अन्तिकात्) अन्तिकात् आगतः अन्तिकादागतः	- come from near.
(अभ्याशात्) अभ्याशाद् आगतः अभ्याशादागतः	- come from near.
(दूरात्) दूरात् आगतः दूरादागतः	- come from far (distance)
(विप्रकृष्टात्) विप्रकृष्टाद् आगतः विप्रकृष्टादागतः	- come from far (distance).

(कृच्छ्रात्) कृच्छ्राद् आगतः कृच्छ्रादागतः - come with difficulty.

The sūtra consists of two words. Other things follows as before. The term अर्थ is to be connected with स्तोक, अन्तिक and दूर। स्तोक अल्प, अन्तिक अभ्याश and दूर विप्रकृष्ट are synonyms. In all these compounds the Ablative case after the words स्तोक etc., is not elided by the sūtra S.959 पञ्चम्याः स्तोकादिभ्यः (6-3-2) coming under Aluk samāsa prakaraṇa.

Ṣaṣṭhī Tatpuruṣa

S.56/702 षष्ठी। (2-2-8)

राज्ञः पुरुषो राजपुरुषः।

A word in the Genitive case is optionally compounded with a word ending in a sup affix and the compound is Tatpuruṣa.

राज्ञः पुरुषः - राजपुरुषः - A king's man.

The sūtra consists of just one word. The word सुपा (सुबन्तेन) is read here and the words Tatpuruṣa and others follow from the previous sūtras as before. The word षष्ठी taken to be षष्ठ्यन्त is in Prathamā in the sūtra. Since the word षष्ठी is in the Nominative in the sūtra a word in षष्ठी is placed first in the compound as it gets upasarjana designation - राजन् + पुरुष - By the sūtra न लोपः प्रातिपदिकान्तस्य। S.236 (8-2-7) the final न् at the end of the Nominal stem of राजन् is elided - राजपुरुष - with a sup affix (सुबुत्पत्तिः) - राजपुरुषः।

S.57/703 याजकादिभिश्च। (2-2-9)

एभिः षष्ठ्यन्तं समस्यते। 'तृजकाभ्यां कर्तरि' (सू ७०६) इत्यस्य प्रतिप्रसवोऽयम्। ब्राह्मणयाजकः। देवपूजकः। 'गुणात्तरेण तरलोपश्चेति वक्तव्यम्' (वा)। तरबन्तं यद्गुणवाचि तेन सह समासस्तरलोपश्च। 'न निर्धारणे' (सू ७०४) इति 'पूरणगुण -' (सू ७०५)' इति च निषेधस्य प्रतिप्रसवोऽयम्। सर्वेषां श्वेततरः सर्वश्वेतः। सर्वेषां महत्तरः सर्वमहान्। 'कृद्योगा च षष्ठी समस्यत इति वाच्यम्' (वा)। इध्मस्य प्रव्रश्चनः इध्मप्रव्रश्चनः।

A word ending in the Genitive case affix is (optionally) compounded with the words याजक etc., and the compound is Tatpuruṣa.

This sūtra is a counter rule (pratiprasava) to तृजकाभ्यां कर्तरि। S.709 (2-2-16). ब्राह्मणस्य याजकः ब्राह्मणयाजकः - a sacrificer of a Brāhmaṇa. देवस्य पूजकः देवपूजकः - a worshipper of a deity.

The sūtra consisting of two words comes under the governing rule of Tatpuruṣa samāsa. The Expletive च refers to the word षष्ठी of the previous sūtra. Some of the important words belonging to याचकादिगण are याजक, पूजक, परिचारक, स्नातक, अध्यापक, होतृ, भर्तृ, वर्तक। The षष्ठी समास with these words would have been formed by the previous sūtra itself and hence the present sūtra seems unnecessary. But the compound ordained by the previous sūtra would have been prohibited by the sūtra तृजकाभ्यां कर्तरि (2-2-18) which prohibits the Genitive compounding with the words ending in the affixes तृच् and अक in the sense of an agent. The words listed in the याजकादि class end either in तृच् or in अक. Hence the present sūtra is required to over rule this prohibition.

Vārtika : A word in the Genitive is (optionally) compounded with a word denoting quality affixed with तरप् and there is the elision of the affix तरप्।

This vārtika is an exception (or a counter rule-pratiprasava) to the rules (S.704 & S.705) न निर्धारणे। (2-2-10) and पूरण गुण - - - - समानाधिकरणेन। (2-2-11). These two sūtras prohibit the formation of the Genitive compound when specification (निर्धारण) is meant and, with words denoting quality.

सर्वेषां श्वेततरः - सर्वश्वेतः - the whitest of all.

सर्वेषां महत्तरः - सर्वमहान् - the greatest of all.

The former words in these two egs. are in the Genitive while the latter are the words ending in the affix तरप् denoting the qualities (say, of cranes and the Almighty - द्रव्यान्तरवृत्तिश्वेतरूपापेक्षया सर्वेषां बकानां श्वेतगुणोऽयमधिक इत्यर्थः। इतरसंबन्धिमहत्त्वापेक्षया ईश्वरस्य महत्त्वमधिकमित्यर्थः) and there is the elision of the affix तरप् while compounding. In both the egs., the Genitive has the force of the sense of निर्धारण - specification.

Vārtika : It should be said that the word in the Genitive in connection with a Kṛt (Kṛdanta) may also be compounded.

इध्मस्य प्रव्रश्चनः - इध्मप्रव्रश्चनः - a fuel chopper (a hatchet)

The compound कृद्योग is dissolved as कृता योगो यस्याः - association with a Kṛdanta. The word प्रव्रश्चनः is a Kṛdanta, with the Kṛt affix ल्युट् - प्रवृश्च्यतेऽनेन। The object इध्म takes the Genitive by the rule कर्तृकर्मणोः कृति। S.623 (2-3-65). However, the षष्ठी enjoined by the rules other than शेषषष्ठी is called प्रतिपदविधाना षष्ठी. The compound with this षष्ठी is prohibited by a vārtika under the next sūtra. But the present vārtika is an exception to it - 'प्रतिपदविधाना' इति

वक्ष्यमाणनिषेधस्यापवादोऽयम्। Therefore the compound is formed between the words इध्मस्य and प्रव्रश्चनः in the eg.

S.58/704 न निर्धारणे। (2-2-10)

निर्धारणे या षष्ठी सा न समस्यते। नृणां द्विजः श्रेष्ठः। 'प्रतिपदविधाना षष्ठी न समस्यत इति वाच्यम्' (वा)। सर्पिषो ज्ञानम्।

The Genitive case does not form a compound with another word when Genitive case affix has the force of specification.

नृणां द्विजः श्रेष्ठः - The twice - born is the best among men.

The sūtra consists of two words. The word षष्ठी is read into this sūtra by Anuvṛtti from the sūtra S.702 (2-2-8). In the eg., the षष्ठी विभक्ति in नृणाम् is expressive of specification (निर्धारण) and is enjoined by the sūtra S.638 (2-3-41). Therefore, in this sense, of षष्ठी the compounding is disallowed by the present sūtra and hence we don't see समास between नृणाम् and द्विजः in the eg.

Vārtika : The Genitive case enjoined by any sūtra other than the sūtra S.606 षष्ठी शेषे 2.3.50 is never compounded.

The षष्ठी enjoined by the express mention of Kartā & Karma etc., is called प्रतिपद विधाना, whereas the षष्ठी enjoined in the sense of general relation is called शेष षष्ठी. There are many sūtras as S.612, S.613 etc., which enjoin प्रतिपदविधाना षष्ठी while a single S.606 enjoins शेष षष्ठी। The Vārtika enunciates that a compound is never formed with प्रतिपदविधाना षष्ठी as in the eg., cited above - प्रतिपदं विधानं यस्याः सा प्रतिपदविधाना। 'षष्ठी शेषे' इति शेषलक्षणां षष्ठीं वर्जयित्वा सर्वा षष्ठी प्रतिपदविधानेति भाष्यम्। अत्र 'ज्ञोऽविदर्थस्य करणे' इति विहित षष्ठ्याः समासो न भवति।

S.59/705 पूरणगुणसुहितार्थसदव्ययतव्यसमानाधिकरणेन। (2-2-11)

पूरणाद्यर्थैः सदादिभिश्च षष्ठी न समस्यते। पूरणे, सतां षष्ठः। गुणे, काकस्य कार्ष्ण्यम्। ब्राह्मणस्य शुक्लाः। यदा प्रकरणादिना दन्ता इति विशेष्यं ज्ञातं तदेदमुदाहरणम्। 'अनित्योऽयं गुणेन निषेधः'। 'तदशिष्यं संज्ञाप्रमाणत्वात्' (सू १२९५) इत्यादिनिर्देशात्। तेन 'अर्थगौरवम्', बुद्धिमान्द्यम्' इत्यादि सिद्धम्। सुहितार्थस्तृप्त्यर्थाः। फलानां सुहितः। तृतीयासमासस्तु स्यादेव। स्वरे विशेषः। सत्-द्विजस्य कुर्वन्-कुर्वणो वा। किंकर इत्यर्थः। अव्ययम्, ब्रह्मणस्य कृत्वा। पूर्वोत्तरसाहचर्यात्कृदव्ययमेव गृह्यते। तेन 'तदुपरि' इत्यादि सिद्धमिति रक्षितः। तव्यः, ब्राह्मणस्य कर्तव्यम्। तव्यता तु भवत्येव, स्वकर्तव्यम्। स्वरे भेदः। समानाधिकरणे, तक्षकस्य सर्पस्य। विशेषणसमासस्त्विह बहुलग्रहणान्न। 'गोर्धेनोः' इत्यादिषु 'पोटायुवति' - (सू ७४४) इत्यादीनां विभक्त्यन्तरे चरितार्थानां परत्वाद्बाधकः षष्ठीसमासः प्राप्तः। सोऽप्यनेन वार्यते।

A word in the Genitive is not compounded with a word having the sense of पूरण - an ordinal, गुण - a quality, सुहित - satisfaction and with a word ending in affixes called सत् (शतृ and शानच्), with are (Kṛt) Indeclinable, with a word ending in the affix तव्य and with a word in grammatical co-ordination (समानाधिकरण).

The sūtra consists of one long compound word (Dvandva) - पूरणगुण सुहितानि अर्था येषां ते पूरण गुणंसुहितार्थाः, ते च सच्च अव्ययं च तव्यश्च समानाधिकरणं चेति समाहारद्वन्द्वात् तृतीया। The words षष्ठी and न follow from the previous sūtras. The word अर्थ is connected with the first three words.

1. In the sense of an ordinal - सतां षष्ठः - the sixth among the good - Here the word षष्ठः is an ordinal (पूरण) and hence by the force of the sūtra compound is not formed.
2. In the sense of an attribute - काकस्य कार्ष्ण्यम् - the

blackness of a crow; ब्राह्मणस्य शुक्लाः - white (teeth) of an Brāhmaṇa - Here the word कार्ष्ण्यं is an expression of quality (कृष्णस्य भावः). The word शुक्लः also denotes quality (शुक्लस्य भावः- however the affix मतुप् coming after the words denoting quality is elided by the sūtras गुणवचनेभ्यो मतुपो लुक्।). This word cannot be constructed with the word ब्राह्मणस्य। Therefore it is said - this is also an eg. When from the context and other factors the substantive (thing) viz., teeth is understood. (That is, when the description of teeth is the matter on hand or when colours of objects are being referred to in respect of different objects, the word शुक्लाः by implication refers to the teeth of a Brahmin -

प्रकरणादर्थाद्वेत्यर्थः - दन्ताः संयुक्ताः शुभावहाः - - - इत्यादि दन्तवर्णने प्रकृते यदा ब्राह्मणस्य शुक्ला इत्युच्यते, तदा प्रकरणात् दन्ता इति विशेष्योपस्थितिः। यदा वा सर्ववर्णेषु दन्तवस्त्रभूषणेषु प्रकृतेषु ब्राह्मणस्य शुक्ला इत्युच्यते, तदा अर्थात् दन्ता इति विशेष्योपस्थितिः - - -). Thus there is compatiblity in sense between the two words and the Genitive compound can take place. But the present sūtra negates it - तत्र सामर्थ्यसत्त्वात् समासे प्राप्ते निषेध इत्यर्थः. This prohibition (of compound) with a quality is not universal because of the direction such as तदशिष्यं संज्ञाप्रमाणत्वात् (S.1295 of Pāṇini) - Here the word संज्ञाप्रमाणत्वम् is a compound formed with the word प्रमाणत्व being a Guṇa - संज्ञायाः प्रमाणत्वं, तस्मात्। अत्र प्रमाणत्वस्य गुणत्वात् तेन षष्ठी समासनिषेधात् समासनिर्देश्येऽनुपपन्नः स्यात्। So the compounds अर्थगौरवम् - profundity of thought/sense, बुद्धिमान्द्यम्

- dullness of intellect etc., are established.

3. The term सुहित (in the sūtra) means तृप्ति - satisfaction फलानां सुहितः - satisfaction (satisfied) of fruits. The Instrumental compound, however, does occurs - फलैः सुहितः - फलसुहितः। The difference is in accent: It is आद्युदात्त in Tṛtīyā samāsa while it is अन्तोदात्त in Ṣaṣṭhī Samāsa.
4. A word ending in सत् - द्विजस्य कुर्वन्/कुर्वाणः - Doing the work of a Brāhmin meaning Brāhmin's servant. The affixes शतृ and शानच् are designated as सत् by the sūtra तौ सत्। (coming under Kṛdanta Prakaraṇa). The verb roots are affixed with these two to form Kṛdantas; the word in the Genitive does not form the compound with them as in the eg.
5. (With an) Indeclinable - ब्राह्मणस्य कृत्वा - having done (the word) of a Brahmin. By the word अव्यय Kṛdavyaya is understood because it is associated with Kṛdavyayas before (सत्) and after (तव्य). Therefore, according to the grammarian Rakṣita the compounds तदुपरि and others can be established. Here the Indeclinables उपरि etc are not Kṛdantas but Taddhitantas.
6. (With the Kṛtya) Tavya affix - ब्राह्मणस्य कर्तव्यम् - duty of a Brahmin - there is no compounding. However, with the Kṛtya affix तव्यम् the compound does occur - स्वकर्तव्यम् - one's duty. The difference is in accent - तव्यति कृते कृदुत्तरपदप्रकृतिस्वरेण प्रकृतिस्वरः, तव्ये तु नेति फलभेदः।
7. In respect of an opposite word (समानाधिकरणे) -

तक्षकस्य सर्पस्य - of the snake Takṣaka, there is no compounding in the Genitive. It is true that Karmadhāraya Samāsa by the sūtra S.736 (2-1-57) - विशेषणं विशेष्येण बहुलम्। Cannot be prevented in this case. But the term diversely (बहुलम्) used here may well answer the prohibition of compound between words in grammatical co-ordination in the Genitive. In गोर्धेनोः etc., (the word गो denoting a genus ought to be compounded with the word धेनु enumerated in) the sūtra S.702 (2-2-8) admits Genitive compound by virtue of being a subsequent sūtra. So the compound between गोर्धेनोः can occur but even this is prevented by the present sūtra (2-2-11). गोर्धेनोरित्यादिषु षष्ठीसमासः प्राप्तः, सोऽप्यनेन वार्यत इत्यन्वयः।

S.60/706 क्तेन च पूजायाम् (2-2-12)

'मतिबुद्धि-' (सू ३०८९) इति सूत्रेण विहितो यः क्तस्तदन्तेन षष्ठी न समस्यते। राज्ञां मतो बुद्धः पूजितो वा। 'राजपूजितः' इत्यादौ तु भूते क्तान्तेन सह तृतीयान्तस्य समासः।

A word in the Genitive is (also) not compounded with a word ending क्त (Ktānta Kṛdanta) enjoined by the sūtra मतिबुद्धि - - - - S.3089 (3-2-188) when the sense is that of respect (inclination and understanding).

राज्ञां मतः/बुद्धः/पूजित inclined/understood/respected of (by) the kings.

The sūtra consists of three words. The expletive च refers to the denial of Genitive compounding from the previous sūtras. मतः बुद्धः and पूजितः are Ktānta words with which there is no Genitive compounding. However in राजपूजितः etc. it is instrumental compound with the Ktānta in the sense of past time राज्ञैः पूजितः।

S.61/707 अधिकरणवाचिना च। (2-2-13)

क्तेन षष्ठी न समस्यते। इदमेषामासितं गतं भुक्तं वा।

A word in the Genitive is not compounded with a word ending in Kta expressing location.

इदमेषामासितं/गतं/भुक्तम् - Here they have sat/gone/eaten. The sūtra consists of two words. The expletive च refers to न and षष्ठीसमास of the previous sūtras. The Kṛt affix क्त in the sense of location is enjoined (after the verb roots denoting existence (fixedness), motion and eating by the sūtra S.3087 (3-4-76) and the Genitive case is used after the word denoting Adhikaraṇa in association with the Ktānta words by the sūtra S.626 (2-3-68) (see Block 20, Unit 3 for other details). And the present sūtra disallows compounding between these words.

S.62/708 कर्मणि च। (2-2-14)

'उभयप्राप्तौ कर्मणि' (सू ६२४) इति या षष्ठी सा न समस्यते। आश्चर्यो गवां दोहोऽगोपेन।

A word in the Genitive enjoined by the sūtra S.624 (2-3-66) उभयप्राप्तौ कर्मणि is not compounded (with another).

आश्चर्यो गवां दोहोऽगोपेन - milking of cows by a non-cowherd is a wonder.

The sūtra consists of two words. The Indeclinable च refers to the words न and षष्ठी समास as before. The

Anuvṛtti of क्त does not extend to this sūtra. The Genitive is employed in case of an object when both the agent and the object of an action expressed by a Kṛdanta as it is here (गवाम्) and this is not allowed to form a compound with the Kṛdanta, दोहः by the present sūtra.

S.63/709 तृजकाभ्यां कर्तरि। (2-2-15)

कर्त्रर्थतृजकाभ्यां षष्ठ्या न समासः। अपां स्त्रष्टा। व्रजस्य भर्ता। ओदनस्य पाचकः। 'कर्तरि' किम्। इक्षूणां भक्षणमिक्षुभक्षिका। पत्यर्थभर्तृशब्दस्य याजकादित्वात्समासः। भूभर्ता। कथं तर्हि 'घटानां निर्मातुस्त्रिभुवनविधातुश्च कलहः' इति। 'शेषषष्ठ्या समासः' इति कैयटः।

A word in the Genitive case is not compounded with a word ending in (the Kṛt affixes) तृच् and अक

अपां स्त्रष्टा - the creator of waters

वज्रस्य भर्ता - the holder of thunder bolt.

ओदनस्य पाचकः - a cook of the rice.

The sūtra consists of two words and other words follow as before. The word कर्तरि in the sūtra qualifies तृच् and अक - कर्तरीति तृजकयोरेव विशेषणम्, श्रुतत्वात्। न तु षष्ठ्याः। These Kṛt affixes are enjoined in the sense of an agent by the sūtra ण्वुल्वृचौ। The Genitive is employed after the word denoting the object by the sūtra कर्तृकर्मणोः कृति। Thus there is no compounding (between these words) in the instances.

Why is it in the sense of an agent ?

Observe : इक्षूणां भक्षणमिक्षुभक्षिका - the eating of sugar cane. Here the word भक्षिका ends in the Kṛt affix (अक्) enjoined in the feminine in the sense of action/shate (under the governing sūtra स्त्रियां क्तिन्). Therefore the Genitive compound is not disallowed.

The word भर्तृ having the sense of lord/master/husband gets compounded because it belongs to याजकादि class भूभर्ता (भुवः भर्ता) - the lord of the earth. A word in the Genitive is compounded with the word enumerated in the list of पाजकादिगण by the sūtra S.703 याजकादिभिश्च। (2-2-9). But this sense is not there in the eg. वज्रस्य भर्ता।

What about the compound त्रिभुवनविधातुः in the line 'घटानां निर्मातुस्त्रिभुवनविधातुश्च कलहः' - The quarrel between the maker of pots and the ruler of the world. According to Kaiyaṭa the compound formed is with शेष षष्ठी। - त्रिभुवनस्य विधाता - त्रिभुवनविधाता, तस्य - Here the sense of the Genitive case is that of general relation but not the object. The present sūtra debars the samāsa in respect of only कर्मणि षष्ठी and not शेष षष्ठी।

S.64/710 **कर्तरि च।** (2-2-16)

कर्तरि षष्ठ्या अकेन न समासः। भवतः शायिका। नेह तृजनुवर्तते। तद्योगे कर्तुरभिहितत्वेन कर्तृषष्ठ्या अभावात्।

A word in the sixth case affix in the sense of an agent is not compounded with a word ending in the Kṛt affix अक।

भवतः शायिका - it is your's (your turn to) rest. The sūtra consists of two words. The expletive च refers to the absence of षष्ठी samāsa. The word कर्तरि qualifies षष्ठी which is read into the sūtra by Anuvṛtti. अकेन, understood here from the sūtra S.709 तृजाकाभ्यां कर्तरि (2-2-15) by Anuvṛtti. However, तृच् does not follow. The word शायिका ends in the Kṛt affix अक enjoined in the feminine in the sense of Bhāva (under the governing sūtra स्त्रियां क्तिन्). The rule तृजकाभ्यां कर्तरि। does not apply in this case because of the absence of the sense of an agent with respect to अक। But how is it that only the affix अक follows but not the affix तृच् ?

Because in association with it (ending in it) the word expresses the agent. Therefore the (use of) Genitive in case of the agent cannot occur (is not possible). Where then is the prohibition of Kartṛ samāsa ? तृचः कर्तरि विहितत्वेन स्त्रष्टा कृष्ण इत्यादौ कर्तुः कृताभिहिततया तत्र कर्तरि षष्ट्या एवाप्रसक्त्या तत्समासनिषेधस्य शशश्रृंङ्गेण कण्डूयनं न कर्तव्यमितिवदसंभवपराहतत्वात्।

S.65/711 नित्यं क्रीडाजीविकयोः। (2-2-17)

एतयोरर्थयोरकेन नित्यं षष्ठी समस्यते। उद्दालकपुष्पभञ्जिका। क्रीडाविशेषस्य संज्ञा। 'संज्ञायाम्' (सू ३२८६) इति भावे ण्वुल्। जीविकायां दन्तलेखकः। तत्र क्रीडायां विकल्पे जीविकायां 'तृजकाभ्यां कर्तरि' (सू ७०६) इति निषेधे प्राप्ते वचनम्।

A word in the sixth case affix is invariably compounded with a word ending in the affix अक denoting the sense of a sport or a livelihood (to form a Tatpuruṣa compound).

उद्दालकभञ्जिका - the name of a particular/short - Here the affix ण्वुल् - (अक) is enjoined in the feminine in the sense of action (coming under the governing sūtra of स्त्रियां क्तिन्) forming a name संज्ञायाम्। As an example of livelihood we have - दन्तलेखकः - one who earns by marking the teeth.

The sūtra consists of two words. The words षष्ठी and अकेन from the previous sūtras follow. However the Anuvṛtti of न does not extend further. The sūtra enjoins Nitya samāsa anḍ therefore the analysis of the compound by its components is not possible - उद्दालकः श्लेष्मातकः तस्य पुष्पाणि तेषां भञ्जनमित्यस्वपदविग्रहः। दन्तानां लेखनेन जीवतीत्यस्वपदविग्रहः।

In these examples, in respect of denoting a short viz., उद्दालकभञ्जिका - the compounding with the Genitive word would have been optional because of the governing rule of option (उद्दालकानां भञ्जिका) and in respect of denoting a livelihood viz., दन्तलेखकः - the compounding with the Genitive would have been prohibited by the sūtra तृजकाभ्यां कर्तरि। Both these situations are averted by the present sūtra which makes the compounding compulsory -

तत्र तस्मिन् उदाहरणद्वये क्रीडाबोधके उद्दालकपुष्पभञ्जिकेत्यत्र विभाषाधिकारात् षष्ठीसमासविकल्पे प्राप्ते, जीविकाबोधके तु दन्तलेखक इत्यत्र 'तृजकाभ्याम्' इति षष्ठी समासनिषेधे प्राप्ते सूत्रमारब्धम्।

S.66/712 पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे (2-2-1)

अवयविना सह पूर्वादयः समस्यन्ते। एकत्वसंख्याविशिष्टश्चेदवयवी। षष्ठीसमासापवादः। पूर्वं कायस्य पूर्वकायः। अपरकायः। 'एकदेशिना' किम्। पूर्वं नाभेः कायस्य। 'एकाधिकरणे' किम्। पूर्वश्छात्राणाम्। 'सर्वोऽप्येकदेशोऽह्ना समस्यते'। संख्याविसाय-' (सू २३८) इति ज्ञापकात्। मध्याह्नः। सायाह्नः। केचित्तु सर्व एकदेशः कालेन समस्यते न त्वह्नैव। ज्ञापकस्य सामान्यापेक्षत्वात्। तेन 'मध्यरात्रः', 'उपारताः पश्चिमरात्रगोचरात्' इत्यादि सिद्धम् इत्याहुः।

The words पूर्व and others (namely, अपर, अधर and उत्तर) are compounded with the word denoting a whole, provided the whole is characterised by the numeral one (the whole is a single object); (and the compound is Tatpuruṣa).

This is an exception to the Genitive compound ordained by the sūtra S.702 (2-2-8)

पूर्वं कायस्य पूर्वकायः - the fore part of the body.

अपरं कायस्य अपरकायः - the back part of the body.

Vārtika : In respect of a constant case ending, it should be said, the Genitive is not included.

It means that a word with a fixed case is termed as upasarjana except when the case is a Genitive case. This is an exception to the sūtra S.655 एकविभक्ति चापूर्वनिपाते। (1-2-44). This prohibition of upasarjana relates to Ekadeśī samāsa only. Therefore a word in the Genitive denoting the whole though fixed is not an upasarjana.

Therefore the compounds like पंचखट्वी are established - पञ्चानां खट्वानां समाहारः, समाहारं, समाहारेण - - - Here the word खट्वा though in the (fixed) Genitive case gets upasarjanatva and is therefore shortened by the sūtra S.656 गोस्त्रियोरुपसर्जनस्य। (1-2-48), as a result of which it takes the feminine affix ङीप् by the sūtra S.479 द्विगोः। (4-1-21) otherwise, in the absence of upasarjanatva and Hrasvatva the form would be पञ्चखट्वा।

However, in the eg. अर्धं पिप्पल्याः (half of a pepper) - अर्धपिप्पली - the word पिप्पल्याः in the Genitive is constant is respect of its case ending whereas the word अर्धं, अर्धेन, अर्धाय - - - can change its case ending. By the application of the present vārtika the word पिप्पल्याः does not get upasarjanatva because it is an Ekadeśī and consequently there is no shortening of the long vowel of the word पिप्पली।). On the otherhand, the word अर्धम् gets upasarjanatva as it is mentioned in प्रथमा in the sūtra and is placed first in the compound - अर्धपिप्पली।

Why is it said when the word अर्ध is in Neuter ?

Observe : ग्रामार्धः - (ग्रामस्य अर्धः) which is a षष्ठीसमास।

Why is it said a single object ?

Observe : अर्धं पिप्पलीनाम् - here, we cannot have a compound.

S.68/714 द्वितीयतृतीयचतुर्थतुर्याण्यन्यतरस्याम्। (2-2-3)

एतान्येकदेशिना सह प्राग्वद्वा। द्वितीयं भिक्षाया द्वितीयभिक्षा। 'एकदेशिना' किम्। द्वितीयं भिक्षाया भिक्षुकस्य। अन्यतरस्यां ग्रहणसामर्थ्यात् 'पूरणगुण-' (सू ७०५) इति निषेधं बाधित्वा पक्षे षष्ठीसमासः। भिक्षाद्वितीयम्।

The words द्वितीय, तृतीय, चतुर्थि and तुर्य are optionally compounded with a word signifying a thing that has parts, (provided the thing having parts is characterised by a numeral one; and the compound so formed is called Tatpuruṣa) as before.

द्वितीयं भिक्षायाः - द्वितीयभिक्षा - the second portion of the alms. The sūtra consists of two words. एकदेशिनैकाधिकरणे is read into this sūtra by the sūtra S.712 (2-2-1). Since the words द्वितीय, तृतीय etc are mentioned in प्रथमा वि. they are placed first in the compound, as we have in the above example.

Why is it said 'with a thing which has parts (एकदेशिना)'?

Observe : द्वितीयं भिक्षाया भिक्षुकस्य - Beggar's second (portion of the) alms.

- Here the compounding is diallowed between द्वितीयं & भिक्षुकस्य because with reference to the word Dvitīya, भिक्षुकस्य is not an Ekadeśī - द्वितीयं प्रति भिक्षुकस्य एकदेशित्वाभावात्। By the force of the word अन्यतरस्याम् in the rule makes the एकदेशिसमास by the sūtra S.705 पूरणगुण - - - (2-2-11).

भिक्षाद्वितीयम् - भिक्षायाः द्वितीयम्।

If the word अन्यतरस्याम् were not there then the present sūtra would prove to be an exception to Ṣaṣṭhi samāsa even under the governing rule of option - अन्यया षष्ठ्यपवादभूतेनानेन समासेन मुक्ते उत्सर्गो न प्रवर्तते, महाविभाषाधिकारे 'अपवादेन मुक्ते उत्सर्गो न प्रवर्तते' इति। And if the word अन्यतरस्याम् were not there in the sūtra the prohibition of the Genitive compounding with the ordinal by the sūtra S.705 पूरणगुण - - - (2-2-11) would not have been set aside.

S.69/715 प्राप्तापन्ने च द्वितीयया। (2-2-4)

पक्षे 'द्वितीया श्रित-' (सू ६८६) इति समासः। प्राप्तो जीविकां प्राप्तजीविकः - जीविकाप्राप्तः। आपन्नजीविकः - जीविकापन्नः। इह सूत्रे 'द्वितीयया अ' इति छित्त्वा अकारोऽपि विधीयते। तेन जीविकां प्राप्ता स्त्री प्राप्तजीविका। आपन्नजीविका।

The words प्राप्त and आपन्न are compounded optionally with a word in the Accusative case (and the compound formed is called Tatpuruṣa).

In the alternative the compound is formed by the sūtra S.686 द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नैः। (2-1-14)

प्राप्तो जीविकां प्राप्तजीविकः। जीविकाप्राप्तः } obtained a
आपन्नो जीविकां आपन्नजीविकः। जीविकापंन्नः } livelihood

The sūtra consisting of three words comes under the governing rule of Tatpuruṣa Samāsa. By this sūtra the word viz., प्राप्त and आपन्न mentioned (in the Nominative are placed first in the compound while by the Sūtras 686 (2-1-14) the word in the Accusative viz., जीविकाम् is placed first in the compound. Thus we have two compound forms.

In this sūtra, the word द्वितीया by splitting or dissolving as द्वितीया and अ, substitution of अ is ordained for the final of the words प्राप्ता and आपन्ना in the feminine - प्राप्तापन्नयोराकारस्यान्तस्यस्थाने अकारविधानेनेत्यर्थः। Thus we can have जीविकां प्राप्ता/आपन्ना स्त्री प्राप्त जीविका/आपन्न जीविका।

S.70/716 **कालाः परिमाणिना।** (2-2-5)

परिच्छेद्यवाचिना सुबन्तेन सह कालाः समस्यन्ते। मासो जातस्य मासजातः। द्व्यह्नजातः। द्वयोरह्नोः समाहारो द्व्यहः। द्व्यहो जातस्येति विग्रहे 'उत्तरपदेन परिमाणिना द्विगोः सिद्धये बहूनां तत्पुरुषस्योपसंख्यानम्' (वा)। द्वे अहनी जातस्य यस्य स द्व्यह्नजातः। 'अह्नोऽह्नः' - (सू ७६०) इति वक्ष्यमाणोऽह्नादेशः। पूर्वत्र तु 'न संख्यादेः समाहारे' (सू ७६३) इति निषेधः।

Words denoting time are compounded with what is measured in time (and the compound is Tatpuruṣa)

मासो जातस्य - (born a month (ago)) मासजातः।

द्व्यहो जातस्य - (born two months (ago)) द्व्यह्नजातः।

The sūtra consisting of two words comes under the governing rule of Tatpuruṣa Samāsa. The word कालाः in plural number is expressive of specific words of time.

In the case of egs., the word जात is important in the compound while मास/द्व्यह is important in the sentence. The word द्व्यह itself is a Dvigu compound in the sense of aggregation - द्वयोरह्नोः समाहारः by the sūtra S.728 तद्धितार्थोत्तरपदसमाहारे च। (2-1-51) and by the sūtra S.788 राजाहस्सखिभ्यष्टच्। (5-4-91) Samāsānta टच् affix is enjoined after a Tatpuruṣa compound ending in अहन् - दि + अहन् + टच् - अन् is elided by the sūtras S.679 नस्तद्धिते। (6-4-144) - द्व्यहः which is now to be compounded with जातस्य by the present sūtra.

Vārtika : An enumeration must be made of a Tatpuruṣa compound of more than two words with a view to establish/accomplish a Dvigu with a latter word expressing a thing measured. Thus if in the analysis we have three words viz., द्वे अहनी जातस्य यस्य सः - by the elision of सुप् affix - द्वि अहन् जात - Before the uttarapada जात the Dvigu Samāsa is effected between the pūrvapadas with samāsānta टच् affix and by the sūtra S.790 अह्नोऽह्न एतेभ्यः। (5-4-88) अह्न is substituted for अहन् - द्वि + अह्न + जात - द्व्यह्नजातः।

However, in the first form the Substitution of अह्न for अहन् is prohibited by the sūtras S.793 न संख्यादेः समाहारे। (5-4-89) in the sense of collection.

Saptamī Tatpuruṣa

S.71/717 सप्तमी शौण्डैः। (2-1-40)

सप्तम्यन्तं शौण्डादिभिः प्राग्वद्वा। अक्षेषु शौण्डोऽक्षशौण्डः। अधिशब्दोऽत्र पठ्यते। '-अध्युत्तरपदात्-' (सू २०७६) इति खः। ईश्वराधीनः।

A word ending with the Locative case is optionally compounded with the words शौण्ड - skilled (and the compound formed is Tatpuruṣa)

अक्षेषु शौण्डः अक्षशौण्डः - skilled in dice.

The sūtra consisting of two words comes under the governing rule of Tatpuruṣa Samāsa. The word शौण्डैः in plural stands for a class of words beginning with शौण्ड - बहुवचननिर्देशात् गणपाठाच्च शौण्डशब्दस्तदादिपरः। शौण्डः means an expert in anywork - क्रियाकुशलः। As the word सप्तमी taken as सप्तम्यन्त is in the Nominative in the sūtra a word in the Locative in the eg., gets upasarjana saṃjñā and is placed first in the compound - अक्षशौण्डः।

The word अधि occurs in this शौण्डादि Gaṇa. By the sūtra S.2079 अषडक्ष - - - - पुरुषाध्युत्तरपदात्खः। (5-4-7) - A word ending in अधि takes the affix ख (ईन) in Tatpuruṣa compound - ईश्वराधीनः - ईश्वरे अधि - ईश्वर अधि + ईन - Dependent on God/Master.

S.72/718 सिद्धशुष्कपक्वबन्धैश्च। (2-1-41)

एतैः सप्तम्यन्तं प्राग्वत्। सांकाश्यसिद्धः। आतपशुष्कः। स्थालीपक्वः। चक्रबन्धः।

A word in the Locative is compounded also with the words सिद्ध, शुष्क, पक्व and बन्ध (to form Tatpuruṣa compound).

The sūtra consists of two words. The word सप्तमी/सप्तम्यन्त is read into here from the previous sūtra.

सांकाश्यसिद्धः	- सांकाश्येसिद्धः	- successful/perfected in the city sāṅkāśya
आतपशुष्कः	- आतपेशुष्कः	- Dried in the sun
स्थाली पक्वः	- स्थाल्यां पक्वः	- cooked in a pot
चक्रबन्धः	- चक्रे बन्धः	- Bound on the wheel

These words are not read in the शौण्डादि class. Therefore, this sūtra makes a separate mention of them.

S.73/719 ध्वाङ्क्षेण क्षेपे। (2-1-42)

ध्वाङ्क्षवाचिना सह सप्तम्यन्तं समस्यते निन्दायाम्। तीर्थे ध्वाङ्क्ष इव तीर्थध्वाङ्क्षः। तीर्थकाक इत्यर्थः।

A word in the Locative is compounded with words meaning crow (ध्वाङ्क्ष) when censure is implied; (and the compound is Tatpuruṣa).

तीर्थेध्वाङ्क्ष इव तीर्थध्वाङ्क्ष - like a crow at the sacred water (bathing place). The sūtra consists of two words. The word सप्तमी is borrowed from the sūtra S.717 as before. The synonyms of ध्वाङ्क्ष are also considered. So तीर्थकाकः तीर्थवायसः can also be other egs., mean a person who cannot remain long anywhere just as a crow at abathing place; a person of desultory nature - ध्वाङ्क्षः काकः स इव यो गुरुकुले चिरं न तिष्ठति स इत्यर्थः।

S.74/720 कृत्यैर्ऋणे। (2-1-43)

सप्तम्यन्तं कृत्यप्रत्ययान्तैः सह प्राग्वदावश्यके। मासेदेयमृणम्। ऋणग्रहणं नियोगोपलक्षणार्थम्। पूर्वाह्णे गेयं साम।

A word ending in the seventh case affix is compounded with words ending Kṛtya affixes when inevitability or debt is implied (to form a Tatpuruṣa compound) as before.

मासेदेयम् - मासे देयम् - debt to be paid back in a month मासाव्यहितोत्तरकाले प्रत्यर्पणीयमृणमित्यर्थः।

The sūtra consists of two words and the word सप्तमी/सप्तम्यन्त is real into the sūtra as before. In the eg., the seventh case is not elided as by the sūtra S.972 तत्पुरुषे कृति बहुलम्। (6-3-14) - In a Tatpuruṣa compound formed with a Kṛdanta as its uttarapada the Locative case is diversely retained.

The word ऋण in the sūtra implies any appointed time in general not merely the stipulated time for the return of a debt. Thus we have the compounds such as पूर्वाह्णेगेयं साम - the sāma to be chanted in the morning

It is said the compounds formed under the sūtra is restricted to the words ending in the Kṛtya affix यत् and not any other Kṛtya affix - यत्प्रत्यय एव कृत्योऽत्र विवक्षित इति भाष्यम्। Therefore there the compounds is not effected in पूर्वाह्णे दातव्या भिक्षा - Here, the word दातव्या has the Kṛtya affix तव्य।

S.75/721 संज्ञायाम्। (2-1-44)

सप्तम्यन्तं सुपा प्राग्वत्संज्ञायाम्। वाक्येन संज्ञानवगमान्नित्यसमासोऽयम्। अरण्येतिलकाः। वनेकशेरुकाः। 'हलदन्तात्सप्तम्याः-' (सू ९६६) इत्यलुक्।

A word in the Locative case ending is (invariably) compounded with a word ending in a sup affix (as before) when the compound formed expresses a name (and the compound formed is a Tatpuruṣa)

A sentence cannot express an appellative, hence it is a Nitya Samāsa.

The sūtra consists of just word. सप्तमी and सुपा are understood here by Anuvṛtti.

अरण्येतिलकाः }
वनेकशेरुकाः } are the names of plants/flowers.

In both these egs. the seventh case is not elided by the sūtra S.966 हलदन्तात् सप्तम्याः संज्ञायाम्। (6-3-9). The seventh case is not elided after words ending in a consonant or in short अ when the compound formed denotes a name.

S.76/722 क्तेनाहोरात्रावयवाः। (2-1-45)

अह्नो रात्रेश्चावयवाः सप्तम्यन्ताः क्तान्तेन सह प्राग्वत्। पूर्वाह्णकृतम्। अपररात्रकृतम्। 'अवयव' ग्रहणं किम्। अह्नि दृष्टम्।

The words denoting the divisions of day or night ending in the seventh case affix are compounded with

words ending in the affix Kta (and the compound so formed is called Tatpuruṣa) as before.

The sūtra consists of two words. The word सप्तमी/सप्तम्यन्त is to be read along with अहोरात्रावयवाः in the sūtra क्तेन is to be understood as क्तान्तेव। अहोरात्रयोः अवयवाः - the stages or parts of the day or the night.

पूर्वाह्णकृतम् - पूर्वाह्णे कृतम् - done in the morning.
अपररात्रकृतम् - अपररात्रे कृतम् - done in the last part of the night.

Why is it said 'the divisions of the day and the night'?

Observe : अह्नि दृष्टम् - seen in the day. Here, the compound is not formed between the two because the word अह्नि refers not to any particular stage of the day but to the day in general.

S.77/723 तत्र। (2-1-46)

'तत्र' इत्येतत्सप्तम्यन्तं क्तान्तेन सह प्राग्वत्। तत्रभुक्तम्।

The word तत्र - there, ending in the Locative case affix is compounded with a word ending in Kta (and the compound formed is Tatpuruṣa) as before.

The sūtra consists of a single word. The words सप्तमी and क्तेन are read into this sūtra from the previous sūtras by Anuvṛtti. The form of the word तत्र is considered here तत्रेति शब्दस्वरूपग्रहणम्। The (Indeclinable) word तत्र by the sūtra S.1957 सप्तम्यास्त्रल्। (5-3-10) is formed by adding the affix त्रल् to the pronoun तद् (तस्मिन्) ending in the Locative case तत्रभुक्तम् - तत्र भुक्तम् - eaten there.

S.78/724 क्षेपे। (2-1-47)

सप्तम्यन्तं क्तान्तेन प्राग्वन्निन्दायाम्। 'अवतप्तेनकुलस्थितं त एतत्'।

A word in the Locative case is compounded with a word ending in Kta when censure is implied (to form a Tatpuruṣa compound) as before.

The sūtra consists of just a word. The words सप्तमी and क्तेन are read into, as before. (अवतप्तेनकुलस्थितम्) अवतप्तेनकुलस्थितं त एतत् - This of yours is like an ichneumon standing on hot plate. It connotes the inconsistancy of a person. The seventh case is not elided here by the sūtra S.972 तत्पुरुषे कृति बहुलम्। (6-3-14).

S.79/725 पात्रेसमितादयश्च। (2-1-48)

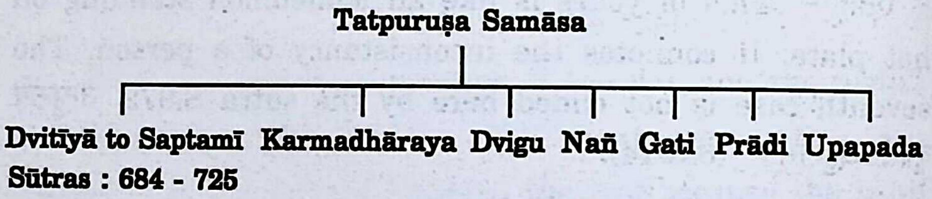
एते निपात्यन्ते क्षेपे। पात्रेसमिताः। भोजनसमय एव संगता न तु कार्ये। गेहेशूरः। गेहेनर्दी। आकृति गणोऽयम्। चकारोऽवधारणार्थः। तेनैषां समासान्तरे घटकतया प्रवेशो न। परमाः पात्रेसमिताः।

The words पात्रेसमिताः and others are irregularly formed in the sense of censure (and these are Tatpuruṣa compounds).

The sūtra consists of two words. The expletive च is used in the sense of affirmation that the rule is confined to the word forms enumerated in this list एते गणे पटितास्तथैव भवन्तीत्यर्थः। पात्रेसमिताः means people who appear only when plates are lain i.e., at meals but not at the time of work. Similarly, गेहेशूरः गेहेनर्दी are irregular compound meaning a person who shouts at home but not in the battle field - गेह एव गर्जति युद्धादौ न प्रवर्तते इत्यर्थः। Here the Locative case ending is not dropped which is an irregular feature - निपातनात् सप्तम्या अलुक्।

The list is not a closed one. Any other word in usage may be considered.

The force of च in the sūtra is significant and emphatic. Consequently, these compounds do not enter into other words as constituents i.e., they do not form part of another compound - परमाः पात्रेसमिताः - here the Karmadhāraya Samāsa cannot be formed (in this way - परमाश्च ते पात्रसमिताश्च - परमपात्रसमिताः)


Tatpuruṣa Samāsa
Dvitīyā to Saptamī
Sūtras : 684 - 725
Karmadhāraya
Dvigu
Nañ
Gati
Prādi
Upapada

इति द्वितीयादितत्पुरुषसमासः।

2.3 Intext Questions

I 1) उत्तरपदार्थप्रधानः __________

2) Name the main varieties of Tatpuruṣa.

3) Why is Dvigu called Tatpuruṣa ?

4) कृष्णश्रितः is an example of __________

5) Give an example of षष्ठीतत्पुरुषसमास।

6) द्विजार्थः (सूपः) is a __________ Samāsa.

7) __________ षष्ठी is not compounded.

8) पात्रेसमिताः is an irregular compound in the sense of __________

II **Explain the sūtras with examples**

1) द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नैः।

2) तृतीया तत्कृतार्थेन गुणवचनेन।

3) चतुर्थी तदर्थार्थबलिहितसुखरक्षितैः।
4) पञ्चमी भयेन।
5) तृजकाभ्यां कर्तरि।
6) पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे।
7) कालाः परिमाणिना।
8) सप्तमी शौण्डैः।

III Explain the vārtikas with examples.

1) गम्यादीनामुपसंख्यानम्।
2) अवरस्योपसंख्यानम्।
3) अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम्।
4) गुणात्तरेण तरलोपश्चेति वक्तव्यम्।
5) प्रतिपदविधाना षष्ठी न समस्यत इति वाच्यम्।
6) एकविभक्तावषष्ठ्यन्तवचनम्।

IV Annotate the following.

1) बहुलग्रहणं सर्वोपाधिव्यभिचारार्थम्।
2) तदर्थेन प्रकृति विकृतिभाव एव।
3) अनित्योऽयं गुणेन निषेधः।
4) न हि वाक्येन निंदाऽवगम्यते।
5) विशेषण समासस्त्विह बहुलग्रहणान्न।

V a) Effect the compound quoting the rules.

1) मासेन पूर्वः।
2) भूताय बलिः।
3) अर्धं पिप्पल्याः।
4) नखैः भिन्नः।

5) दूराद् आगतः।
6) दध्ना ओदनः।

b) Dissolve the compounds of the following :

1) काक्पेया (नदी)
2) अश्वघासः।
3) देवपूजकः।
4) मध्याह्नः।
5) स्वर्गपतितः।
6) द्वितीयभिक्षा।

VI Write short notes on :

1) Tṛtīyā Tatpuruṣa
2) Pañcamī Tatpuruṣa
3) Ṣaṣṭhī Samāsa Niṣedha

VII Write an essay on :

Tatpuruṣa Samāsa.

2.4 Reference Books :

1. Kāśikā of Vāmana - Jayādiṭya. Kashi Sanskrit Series, Chowkamba Sanskrit Series Office, Varanasi - 1. 1952.
2. Pāṇinisūtra Vyakyā of Viraraghavacharya. Ed. by T. Chandrashekharan. Govt. oriental Manuscripts Library, Madras. 1954.
3. Siddhānta Kaumudī of Bhaṭṭoji Dīkṣita with

Bālamanoramā, Bālamanoramā series, Mylapore, Madras. 1929.

4. Siddhānta Kaumudī of Bhaṭṭoji Dīkṣita with Tattvabodhinī. Mehar Chand Lachmandas Publications, New Delhi - 7. 1982.
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NOTES :

UNIT - 3

Samāsa Prakaraṇam – Karmadhāraya & Dvigu Samāsas

CONTENTS

3.0. Objective

3.1 Karmadhāraya & Dvigu Samāsas : Introduction

3.2 Sūtras : 726-755

3.3 In-text questions

3.4 Reference Books

UNIT - 3

Samāsa Prakaraṇam – Karmadhāraya & Dvigu Samāsas

3.0 Objective :

The objective of the present unit is to study and understand the general rules and varieties with examples of Karmadhāraya and Dvigu Samāsas covered in the portion of the sūtras in the prescribed text of Siddhānta Kaumudī. This may help the students of Sanskrit to apply those rules in the instances they come across outside the pane of the text book.

3.1 Karmadhāraya & Dvigu Samāsas :

Introduction :

Karmadhāraya and Dvigu are the important varieties of Tatpuruṣa Samāsa. If the component words of a Tatpuruṣa compound are in grammatical construction or in collocativeness (Sāmānādhikaraṇya) with each other then the compound formed of these words is named as Karmadhāraya. तत्पुरुषः समानाधिकरणः कर्मधारयः। S.745/(1-2-42). Infact, this portion of Tatpurṣa Samāsa is called समानाधिकरणाधिकारः। Generally this happens if one of the words is an adjective (an attribute) and the other is a substantive (a Noun). A familiarly known verse may be recalled at this point -

यल्लिङ्गं यद्वचनं या च विभक्तिः विशेष्यस्य।
तल्लिङ्गं तद्वचनं सा विभक्तिः विशेषणस्य।

Normally a viśeṣaṇa will be a Pūrvapada and Viśeṣya, an uttarpada in the Samāsa. However, there are also many exceptions, irregular and diverse compound forms. Masculiniation (पुंवद्भाव) of the Pūrvapada in the Feminine is another characteristic feature of Karmadhāraya Samāsa.

If the former word in a Tatpuruṣa is a numeral the compound is given a special name called Dvigu. संख्यापूर्वोद्विगुः। S.730/(2-1-52). Precisely speaking, Dvigu is a subvariety of Karmadhāraya Samāsa. As we know, the purpose of designating Dvigu a Tatpuruṣa is to enjoin Samasānta affixes of Tatpuruṣa after Dvigu compounds also. Of the two sub-varieties of Dvigu इतरेतर and समाहार the latter will always be in Neuter singular. A chart showing the varieties & the sub varieties of Karmadhāraya and Dvigu Samāsas alongwith some important sūtra nos. is furnished at the end of this unit for the benefit of the students.

3.2. Sūtras : 726-755

S.80/726. पूर्वकालैकसर्वजरत्पुराणनवकेवलाः समानाधिकरणेन। (2-1-49)

'विशेषणं विशेष्येण-' (सू 736) इति सिद्धे पूर्वनिपातनियमार्थं सूत्रम्। एकशब्दस्य 'दिक्संख्ये संज्ञायाम्' (सू 727) इति नियमबाधनार्थं च। पूर्वं स्नातः पश्चादनुलिप्तः स्नातानुलिप्तः। एकनाथः। सर्वयाज्ञिकाः। जरन्नैयायिकाः। पुराणमीमांसकाः। नवपाठकाः। केवलवैयाकरणाः।

A case inflected word expressive of what is antecedent and the words एक, सर्व, जरत्, पुराण, नव and केवल are compounded with collocative (समानाधिकरण) words ending in supaffix (and the compound formed is Tatpuruṣa).

The sūtra consists of two words. The phrase सुप् सुपा is read into the sūtra with a slight change in the word form सुबित्यनुवृत्तं बहुवचनेन विपरिणम्यते (.....केवलाः सुबन्ताः)। सुपेति चानुवर्तते (सुबन्तेन समानाधिकरणेन।), under the governing rule of samāsa. The word पूर्वकाल in the sūtra refers to a thing pertaining to past time पूर्वः कालः यस्य सः, ...ततश्च पूर्वकालेत्यनेन पूर्वकालार्थकशब्दस्य ग्रहणम्।

These compounds could have been established by the sūtra विशेषणं विशेष्येण बहुलम्। S.736 (2-1-57) but the present sūtra is especially enjoined for the sake of placing the words (mentioned in the sūtra) first in the compound, (as these are mentioned in प्रथमा वि. in the sūtra and consequently, they get upasarjana Saṃjñā). In the case of the word एक, the object of this sūtra is to preclude the restriction imposed by the next sūtra S.727. दिक्संख्ये संज्ञायाम्। (2-1-50) which allowed विशेषणसमास (with a numeral) when denoting a name.

पूर्वं स्नातः पश्चादनुलिप्तः - स्नातानुलिप्तः - bathed & perfumed - Here the things (or actions) connected with the past and later times are meant to be compounded - विग्रहवाक्यवदिह पूर्वपश्चाच्छब्दाभावेऽपि स्नानानुलेषनयोः पौर्वापर्यं समासगम्यमेव। पूर्वकालः समस्यते इत्युक्ते परकालेनेत्यर्थात्प्रतीतेः।

एकनाथः - एकश्चासौ नाथश्च - the sole master
सर्वयाज्ञिकाः - सर्वे च ते याज्ञिकाश्च - all sacrificers
जरन्नैयायिकाः - जरन्तश्च ते नैयायिकाश्च - the old logicians
पुराणमीमांसकाः - पुराणाश्च ते मीमांसकाश्च - the old ritualists
नवपाठकाः - नवाश्च ते पाठकाश्च - the young reciters

Here the word doesnot signify a numeral - अत्र पुराणसाहचर्यान्नवशब्दो नूतनवाच्येव गृह्यते। नतु संख्याविशेषवाची।

केवलवैयाकरणाः - केवलाश्च ते वैयाकरणाः - mere grammarians

S.81/727 दिक्संख्ये संज्ञायाम्। (2-1-50)

'समानाधिकरणेन' इत्यापादपरिसमाप्तेरधिकारः 'संज्ञायामेव' इति नियमार्थं सूत्रम्। पूर्वेषुकामशमी। सप्तर्षयः। नेह। उत्तराः वृक्षाः। पञ्च ब्राह्मणाः।

The words expressive of a quarter or a number are compounded with the words which are co-related in case affix, when the compound formed denotes a name (and the compound is Tatpuruṣa).

The word समानाधिकरणेन of the presious sūtra follows till the end of the section (one). This word qualifies सुबन्तेन which is again read into the sūtra, as before. The sūtra is meant to restrict the sense to the name only i.e. the sūtra allows the compound only when it is Saṃjñā.

पूर्वेषुकामशमी - पूर्व इषुकामशमी - the East इषुकामशमी

सप्तर्षयः - सप्त ऋषयः - the constellation / the seven sages.

The former is the name of a place while the latter is the name of the seven sages. Therefore, we have no compounding the उत्तराः वृक्षाः - the trees to the North and in पञ्च ब्राह्मणाः - the five Brāhmaṇas.

S.82/728 तद्धितार्थोत्तरपदसमाहारे च। (2-1-51)

तद्धितार्थे विषये उत्तरपदे च परतः समाहारे च वाच्ये दिक्संख्ये प्राग्वद्वा। पूर्वस्यां शालायां भवः पौर्वशालः। समासे कृते दिक्पूर्वपदादसंज्ञायां ञः (सू 1328) इति ञः। 'सर्वनाम्नो वृत्तिमात्रे पुंवद्भावः' (वा) आपरशालः। पूर्वा शाला प्रिया यस्येति त्रिपदे बहुर्व्रीहौ कृते प्रियाशब्दे उत्तरपदे पूर्वयोस्तत्पुरुषः। तेन शालाशब्दे आकार उदात्तः। पूर्वशालप्रियः। दिक्षु समाहारो नास्त्यनभिधानात्। संख्यायास्तद्धितार्थे। षण्णां मातृणामपत्यं पाण्मातुरः। पञ्च गावो धनं यस्येति त्रिपदे

बहुव्रीहाववान्तरतत्पुरुषस्य विकल्पे प्राप्ते। 'द्वन्द्वतत्पुरुषयोरुत्तरपदे नित्यसमासवचनम्' (वा) ।

A word expressing a quarter or a number is (optionally) compounded (also) with a word in oppossition (to form a Tatpuruṣa compound) when the sense of a Taddhita affix is the subject matter or when another word follows the compound or when an aggregate sense is to be expressed.

The sūtra consists of two words coming under the governing word of समानाधिकरणेन। The word दिक्संख्ये is read into this sūtra by Anuvṛtti from the previous sūtra.

पूर्वस्यां शालायां भवः - That which is in the Eastern quadrangle/hall.

Here in the sense of तत्र भवः - there in - the Taddhita affix ञ comes after a word preceded by word denoting a quarter provided that the compound doesnot denote a name by the sūtra S.1328 दिक्पूर्वपदादसंज्ञायां ञः। (4-2-107). So we have पूर्वस्यां शालायां + ञ - Elision of सुप् affix because of Prātipadikatva by the sūtras कृत्तद्धितसमासाश्च and सुपो धातुप्रातिपदिकयोः।

पूर्वा शाला + ञ - Now आदिवृद्धि by the sūtra तद्धितेष्व चामादेः। S. 1075 (7-2-117)

पौर्वाशाला + अ - आ of शाला is elided by the sūtras. S. 311 यस्येति च। (6-4-148).

पौर्वा शाल् + अ = पौर्वाशाल Now the following vārtika is applied -

Vārtika : In a vṛtti there is masculinisation of a pronoun.

Here in the samāsavṛtti the pronomial feminine पूर्वा

(पौर्वा) is replaced by the Masculine form पूर्व (पौर्व). Thus we have पौर्वशाल=पौर्वशालः। It may be stated that there are five vṛttis and the masculinisation of a pronoun occurs in any vṛtti - समासतद्धितादिवृत्तिगतसर्वनाम्नां पुंवत्त्वमिति तदर्थः। Likewise, आपरशालः - अपरस्यां शालायां भवः।

So also when another (third) word, uttarapada follows - पूर्वा शाला प्रिया यस्य - a person to whom the Eastern hall is the object of love.

- In a Bahuvṛīhi Samāsa of three words, before the uttarapada प्रिया, the preceding two make a Tatpuruṣa compound - पूर्वशाला and therefore, the final आ of शाला will have udātta accent. On the other hand, if the preceding two words do not form a Tatpuruṣa compound first then the Pūrvapada (पूर्व here) would retain its accent (आद्युदात्तत्वम्).

There is no aggregate of quarters as it is not in usage. As an example of Saṃkhyā in the sense of Taddhita - षण्णां मातृणां अपत्यं (पुमान्) - षाण्मातुरः - a son of six mothers, Kārtikeya. In the sense of progeny (अपत्यार्थ) the affix, अज् is enjoined after the word मातृ preceded by a numeral and the final of the nominal stem ऋ is substituted by उर् by the sūtras 1118. मातुरुत्संख्यासंभद्रपूर्वायाः। (14-1-115). षण्मातृ + अण् = षण्मातुर् + अण् = (आदिवृद्धिश्च) षाण्मातुर = षाण्मातुरः।

As an instance of Uttarapada - पञ्च गावो धनं यस्य if in compounding the three words in a Banuvṛīhi the intermediate Tatpuruṣa (between पञ्च and गावः) being optional (by the महाविभाषा sūtras .665 (2-1-2) Tatpuruṣa Samāsa need not take place (as one of the options). In that case the compound form would be पञ्चगोधनः which is undesirable. This is being averted by the following vārtika.

Vārtika : The compounding of Dvandva and

Tatpuruṣa is obligatory before an Uttarapada.

Thus, in the present eg., पञ्च and गावः are invariably compounded to form Tatpuruṣa. Now the following rule will apply.

S.83/729 गोरतद्धितलुकि। (5-4-92)

गोऽन्तात्तत्पुरुषाट्टच्स्यात्समासान्तो न तद्धितलुकि। पञ्चगवधनः। पञ्चानां गवां समाहारः।

The samāsānta affix टच् comes after a Tatpuruṣa compound ending in गो and not when a Taddhita affix gets elided in forming the compound. The sūtra consists of two words. The word is borrowed from the sūtras.786 तत्पुरुषस्याङ्गुलेः संख्याव्ययादेः (5-4-86) and is changed into पंचमी to be able to read along with गोः in this sūtra. The affix टच् follows from the sūtras.788. राजाहस्सखिभ्यष्टच्। (5-4-91) and the word samāsānta is the governing word.

So, we have पंच+गो+टच्=पंचगो+अ=अवादेशः, पंचगव+धन=पंचगवधनः - one whose wealth consists of five cows.

Why is it said when Taddhita affix is not elided?

Observe : पंचगोभिः क्रीतः - Here the Taddhita affix ठञ् is added after the word in the instrumental case in the sense of being purchased by the sūtras 1702. तेन क्रीतम्। (5-1-37). But this is elided after a dvigu by the sūtras.1673. अध्यर्धपूर्वद्विगोर्लुक्संज्ञायाम्। (5-1-28). Hence the samāsānta affix is not enjoined after it. As an example of Saṃkhya in the sense of aggregation.

पञ्चानां गवां (समाहारः) - पञ्चगवम् - an aggregate of five cows.

[पञ्चगो+टच्=(अवादेशः) पंचगव]

S.84/730 संख्यापूर्वो द्विगुः। (2-1-52)

'तद्धितार्थ-' (सू 728) इत्यत्रोक्तः त्रिविधः संख्यापूर्वो द्विगुः स्यात्।

(That) the three kinds mentioned under the sūtra S.728 तद्धितार्थ....। (2-1-51), of a numeral being the first member, is called Dvigu.

The sūtra consists of two words. It refers to all the three situations of the earlier sūtra S.728. That is, when the sense is that of a Taddhita affix, when another word follows and when the sense of aggregate is to be expressed, a numeral is compounded with another word in grammatical co-ordination and the compound is called Dvigu. So, this sūtra is a संज्ञाविधायकसूत्र.

S.85/731 द्विगुरेकवचनम्। (2-4-1)

द्विग्वर्थः समाहार एकवत्स्यात्। 'स नपुंसकम्' (सू 821) इति नपुंसकत्वम्। पञ्चगवम्।

The compound Dvigu is singular in number.

The samāhāra (aggregate) which is one of the senses of Dvigu is treated as one. This means the sense of aggregate is that of unity. Samāhāra Dvigu is always in Neuter by the sūtras.821. स नपुंसकम्। (2-4-17) Thus we have पञ्चगवम्। It is only a samāhāra Dvigu which will always be in Neuter singular, not Taddhitārtha Dvigu for eg. पञ्चसु कपालेषु संस्कृतः - पञ्चकपालः nor an uttarapada para dvigu for eg. पञ्चनावप्रियः।

S.86/732 कुत्सितानि कुत्सनैः। (2-1-53)

'कुत्स्यमानानि कुत्सनैः सह प्राग्वत्।' वैयाकरणखसूचिः। मीमांसकदुर्दुरूढः।

Word expressing those who are abused are compounded with the words of abuse when they are in grammatical co-ordination.

The sūtra consists of two words. As before, the word समानाधिकरणेन is read into this sūtra by changing it to plural when taken alongwith कुत्सनैः। Both the words in the sūtra are derived from the verb root कुत्स अवक्षेपणे - to abuse.

वैयाकरणश्चासौ खसूचिश्च - वैयाकरणखसूचिः - A grammarian pointing at the sky (a bad grammarian). यः प्रक्रियां पृष्टस्सन् प्रश्नं विस्मारयितुमाकाशं दर्शयति पश्यति वा स एवमुच्यते।

मीमांसकश्चासौ दुर्दुरूटश्च - A ritualist resorted to vicious habits. (a bad Mīmāmsaka) यो मीमांसामधीत्यान्यथा जातानो दुराक्षेपं करोति स एवमुच्यते।

Here the word दुर्दुरूट is derived from the verb root दुल उत्क्षेपे - to toss up with the prefix दुर् and the उणादि affix कूट। Normally in a viśeṣaṇa samāsa viśeṣaṇa is employed first in the compound but the purpose of the present sūtra is to employ the viśeṣya first - विशेष्यस्य पूर्वनिपातार्थं सूत्रम्।

S.87/733 पापाणके कुत्सितैः। (2-1-54)

पूर्वसूत्रापवादः। पापनापितः। अणककुलालः।

The words पाप and अणक are compounded with the opposite words of what is being deprecated

This sūtra is an exception to the previous sūtra. The sūtra consists of two words and the rest follows as before. The word पापः means पापमस्यास्तीति पापः, पापवति वर्तते। The term अणकः means ugly or vileful - 'कुरूपकुत्सितावद्यखेटगर्ह्याण-

कास्समाः' - अमरा।

पापश्चासौ नापितश्च - a wicked (sinful) barber

अणकश्चासौ कुलालश्च - a vileful potter. This sūtra is required to place the कुत्सन words first in the compound पूर्वनिपातनियमार्थमिदं सूत्रम्।

S.88/734 उपमानानि सामान्यवचनैः। (2-1-55)

घन इव श्यामो घनश्यामः। इह 'पूर्वपदं तत्सदृशे लाक्षणिकम्' इति सूचयितुं लौकिकविग्रहे इवशब्दः प्रयुज्यते। पूर्वनिपातनियमार्थं सूत्रम्।

The words denoting the standard of comparison are compounded with the words expressing common attributes agreeing in the case affix (to form Tatpuruṣa compounds).

The sūtra consisting of two words coming under the governing word समानाधिकरणेन and samāsa Tatpuruṣa. Upmānas are those with which comparison is drawn because of their excess quality - अधिकगुणमुपमानम् व्याघ्रादि - उपमीयन्ते सदृशतया परिच्छिद्यन्ते यैस्तान्युपमानानि। सामान्यवचन means a word denoting common attribute found in upamāna and upameya - सामान्यः उपमानोपमेयसाधारणधर्मः तमुक्तवन्तः शब्दाः सामान्यवचनाः।

घनइव श्मामः घनश्यामः - (Kṛṣṇa) dark as a cloud. The term इव is used in the conventional analysise in order to indicate that the first member (in such compounds) is figurative/metaphorical in the sense of 'being similar to it'. That is, घनशब्दःघनसदृशे प्रयुक्तः। and the word इव in the विग्रहवाक्य does not became the constituent part of the compound. The sūtra is framed in order to place उपमान words first in the compound.

S.89/735 उपमितं व्याघ्रादिभिः सामान्याप्रयोगे। (2-1-56)

उपमेयं व्याघ्रादिभिः सह प्राग्वत्साधारणधर्मस्याप्रयोगे सति। विशेष्यस्य पूर्वनिपातार्थं सूत्रम्। पुरुषव्याघ्रः। नृसोमः। व्याघ्रादिराकृतिगणः। 'सामान्याप्रयोगे' किम्। पुरुषो व्याघ्र इव शूरः।

A word denoting the subject of comparison is compounded with words व्याघ्र etc. When a word expressing the common attribute is not mentioned (and when the words are in opposition to form Tatpuruṣa compound) as before.

The sūtra consisting of three words comes under the governing word समानाधिकरण and samāsa Tatpuruṣa. The word उपमितम् means उपमेयं, न्यूनगुणम्। Generally, when both उपमान and उपमेय are used in opposition, the former being an adjective (qualifier) takes the first place in the compound. (However), this sūtra is enjoined for the purpose of placing the qualified substantive first in the compound.

पुरुषः व्याघ्र इव - पुरुषव्याघ्रः - a tiger - like person.

ना सोम इव - नृसोमः - a moon-like man.

In these two instances the respective common attributes viz., bravery and comelinesss are not verbally mentioned and hence the compound is formed between upameya & upamāna in accordance with the sūtra. The words व्याघ्र and others form an Ākṛtigaṇa, which includes other similar words from usage. व्याघ्र, सिंह, ऋषभ, etc. are such words.

Why is it said 'when common attribute is not mentioned?'

Observe : पुरुषो व्याघ्र इव शूरः - a person as brave as a tiger - Where there is no compounding between upamāna and upameya because the common attribute शौर्य is mentioned.

S.90/736 विशेषणं विशेष्येण बहुलम्। (2-1-57)

भेदकं समानाधिकरणेन भेद्येन बहुलं प्राग्वत्। नीलमुत्पलं नीलोत्पलम्। बहुलग्रहणात् 'क्वचिन्नित्यम्'। कृष्णसर्पः। 'क्वचिन्न' रामो जामदग्न्यः।

A word denoting the qualifier (a differentiating word) is compounded diversely with word denoting the qualified (the differentiated) when they are in grammatical co-ordination (to form a Tatpuruṣa compound) as before.

The sūtra consists of three words. Other words are understood here as before. The term विशषण in the sūtra means a differentiator भेदक by which a विशेष्य is understood as being the one differentiated भेद्य - विशिष्यते अनेनेति विशेषणम्, इतरस्माद्व्यावर्तकम्। व्यावर्त्यं तु विशेष्यं भिन्नत्वेन ज्ञायमानम्।

नीलम् च तत् उत्पलं च नीलोत्पलम् - blue lotus - Here the compound is optional. By the expression बहुलम् in the sūtra it is shown that in some cases the compound is obligatory as in कृष्णसर्पः - a (black) snake sometimes compound is not at all formed as in -

रामो जामदग्न्यः - Rāma who is Jāmadagnya, the son of Jamadagni.

Thus, a rule is applied in some cases; is not applied in other cases; is optionally applied in still othercases and is applied quite differently in yet other case - this is what is called बहुलम् / बाहुलकम्-

क्वचित् प्रवृत्तिः क्वचिदप्रवृत्तिः क्वचिद्विकल्पः क्वचिदन्यदेव।
विधेर्विधानं बहुधा समीक्ष्य चतुर्विधं बाहुलकं वदन्ति।।

S.91/737 पूर्वापरप्रथमचरमजघन्यसमानमध्यमध्यमवीराश्च। (2-1-58)

पूर्वनिपातनियमार्थमिदम्। पूववैयाकरणः। अपराध्यापकः। 'अपरस्यार्धे पश्चभावो वक्तव्यः' (वा) अपरश्चासावर्धश्च पश्चार्धः। कथम् 'एकवीरः' इति। 'पूर्वकालैक - (सू 726) इति बाधित्वा परत्वादनेन समासे 'वीरैकः' इति हि स्यात्। बहुलग्रहणाद्भविष्यति।

The words पूर्व, अपर, प्रतम, चरम, जघन्य, समान, मध्य, मध्यम and वीर are (also) compounded with words in grammatical agreement with them (to form a Tatpuruṣa compound).

The sūtra consists of two words. The particle is refers to the substantive word of the previous sūtra and of course the sūtra comes under the governing word samānādhikaraṇena and Tatpuruṣa Samāsa. The sūtra is intended only to restrict the above words stand first in the compound.

पूर्वश्चासौ वैयाकरणश्च पूर्ववैयाकरणः - an old grammarian

अपरश्चासौ अध्यापकश्च अपराध्यापकः - the other teacher.

Vārtika : When the word अर्ध follows पश्च is said to be used for अपर (in compounding under this sūtra).

This means that when the word अपर is compounded with the word अर्ध in grammatical co-ordination in its place पश्च is used. For eg., अपरश्चासौ अर्धश्च - पश्चार्धः। - the lower / latter half.

How can we have the compound एकवीरः? Because, by this sūtra if the word वीर is compounded with एक, the compound would be वीरैकः। As the word वीर is mentioned in the Nominative in the sūtra, it is placed first in the compound.

The sūtra S.726 पूर्वकालैकसर्व - - - - केवलाः

समानाधिकरणेन (2-1-49) is overuled by the present sūtra which is a later (पर) sūtra with regard to वीर। Therefore, the compound should be वीरैकः। However the form एकवीर is unprevented and admitted under the rule S.726. And this is justified by understanding the term बहुलग्रहणानुवृत्तेरस्य सूत्रस्याप्रवृत्तौ पूर्वकालेत्येव समासो भवतीत्यर्थः।

S.92/738 श्रेण्यादयः कृतादिभिः। (2-1-59)

'श्रेण्यादिषु च्व्यर्थवचनं कर्तव्यम्, (वा) अश्रेणयः श्रेणयः कृताः श्रेणीकृताः।'

The words श्रेणि and others are compounded with the words कृत and others in collacativeness (to form a Tatpuruṣa compound).

The sūtra consisting of two words under the governing words of Samānādhikaraṇa and Tatpuruṣa Samāsa.

Vārtika : It should be said that the श्रेण्यादि words have the force of the sense of the affix च्वि in compounding by this sūtra.

The sense of the affix च्वि is अभूततद्भावः i.e., the state that is there now was not before. Thus we have अश्रेणयः श्रेणयः कृताः - श्रेणिकृताः - those who were previously unclassified are now classified. श्रेणि means livelihood by an artefact/transacted ware - पूर्वं शिल्पेन पण्येन वा जीवितुमसमर्थाः इदानीं तेन जीवितुं समर्थाः कृता इत्यर्थे समासे सति 'श्रेणिकृताः' इति भवति। The compound is obligatory by the reason of the sūtras S.761 (2-2-18) and S.762 (1-4-61) that, all the words that end in the affix च्वि are called Gati and it is a Gatisamāsa (which is a Nitya samāsa) with the words called Gati.

S.93/739 क्तेन नञ्विशिष्टेनानञ्। (2-1-60)

नञ्विशिष्टेन क्तान्तेनानञ्क्तान्तं समस्यते। कृतं च तदकृतं च कृताकृतम्। 'शाकपार्थिवादीनां सिद्धये उत्तरपदलोपस्योपसंख्यानम् (वा)' शाकप्रियः पार्थिवः शाकपार्थिवः। देवब्राह्मणः।

A ktānta word not qualified by the negative particle नञ् is compounded with the word qualified by the negative particle नञ्. (The compound formed is called Tatpuruṣa).

The sūtra consists of three words. Other words are understood here as before. The purpose of this sūtra is to place the Ktānta word not preceded by the negative particle first in the compound पूर्वनिपातनियमार्थम्।

कृतं च तदकृतं च कृताकृतम् - done (yet) not done.

Vārtika : In order to establish/accomplished the compounds such as शाकपार्थिव etc. The elision of the latter word is to be stated.

शाकप्रियश्चासौ पार्थिवः - शाकपार्थिवः - a king fond of vegetables.

This is a Viśeṣaṇa Samāsa between the words शाकप्रिय and पार्थिव in grammatical opposition. The uttarapada viz., प्रिय is dropped while forming the (Karmadhāraya) compound शाकपार्थिवः। The Viśeṣaṇa Samāsa is itself interlaced with Bahuvrīhi samāsa in शाकप्रियः - शाकः प्रियः यस्य सः - - - बहुव्रीहिगर्भो विशेषण समासः। अत्र पूर्वखण्डे बहुव्रीहौ उत्तरपदस्य प्रियशब्दस्य लोपः।

Similarly, in देवपूजकश्चासौ ब्राह्मणश्च - देवब्राह्मणः the latter word viz., पूजक in the part of तत्पुरुष compound देवानां पूजकः - देवपूजकः or in देवप्रियश्चासौ ब्राह्मणश्च - देव ब्राह्मणः the latter word प्रिय in the part of बहुव्रीहि compound देवाः प्रियाः यस्य सः देवप्रियः।

S.94/740 सन्महत्परमोत्तमोत्कृष्टाः पूज्यमानैः। (2-1-61)

सद्वैद्यः। वक्ष्यमाणेन महत आकारः। महावैयाकरणः। 'पूज्यमानैः' किम्। उत्कृष्टो गौः। पङ्कादुद्धृत इत्यर्थः।

The words सत्, महत्, परम्, उत्तम् and उत्कृष्ट are compounded with the words denoting an object/an individual deserving respect when they are in grammatical opposition. (The compound so formed is Tatpuruṣa)

The sūtra consists of two words. The other words are of course understood here as before.

सन् चासौ वैद्यश्च - सद्वैद्यः - a good physician

महान् चासौ वैयाकरणश्च - महावैयाकरणः - a great grammarian - Here, by the sūtra S.807 आन्महतः समानाधिकरण जातीययोः। (6-3-46) - The final letter of महत् is substituted by आ if a collocative word follows - महत् + वैयाकरण - मह अ + वैयाकरण - (सवर्णदीर्घसन्धिः) - महावैयाकरणः। Why is it said 'with the words worthy of honour' ?

Observe : उत्कृष्टो गौः - meaning a cow pulled out of the mud - Here the two words stand uncompounded because no respect or praise is implied.

Likewise, परमवैद्यः, उत्तरवैद्यः and उत्कृष्टवैद्यः are formed. The purpose of the sūtra is to place the words सत् and others first in the compound - गुणक्रियाशब्दैः समासे सदादीनां पूर्वनिपातनियमार्थमिदं सूत्रम्।

S.95/741 वृन्दारकनागकुञ्जरैः पूज्यमानम्। (2-1-62)

गोवृन्दारकः। व्याघ्रादेः आकृतिगणत्वादेव सिद्धे सामान्यप्रयोगार्थं वचनम्।

A word denoting the object of respect is

compounded with the words वृन्दारक, नाग and कुञ्जर when they are in grammatical co-ordination; (the compound formed is Tatpuruṣa).

The sūtra consists of two words. Other words follow, as before. The special mention of this sūtra is to restrict the substantive words placed first in the compound - विशेषणसमासेनैवसिद्धे विशेष्यस्य पूर्वनिपातनियमार्थं सूत्रम्। गौः वृन्दारक इव - गोवृन्दारकः an excellent cow. The word वृन्दारक means a deity - 'वृन्दारका दैवतानि' says Amarakoṣa. Similarly, गौः नाग इव - गोनागः, गौः कुञ्जर इव - गोकुञ्जरः। In all these instances, cow is compared to a deity or an elephant to imply the excellence of the cow - अत्र गोर्वृन्दारकादितुल्यत्वात् श्रैष्ठ्यं गम्यते इति पूज्यमानता।

The compounds like गोवृन्दारक etc. could well have been formed under the sūtra S.735 'उपमितं व्याघ्रादिभिः सामान्याप्रयोगे (2-1-56) since व्याघ्रादि is an open list to accomodate other words also from usage. Hence the present sūtra seems superfluos. But the separate mention of this sūtra is to allow these compound when common attributes are mentioned. For eg., गोकुञ्जरः श्रेष्ठः।

S.96/742 कतरकतमौ जातिपरिप्रश्ने। (2-1-63)

कतरकठः। कतमकलापः। 'गोत्रं च चरणैः सह' इति जातित्वम्।

The words कतर and कतम are compounded with a case inflected word in grammatical co-ordination when the enquiry relating to caste or class is made, (the compound formed is called Tatpuruṣa).

The sūtra consists of two words. Other words are read into this sūtra as before.

कतरः कठः कतरकठः - which of you two belong to Kaṭha

कतमः कलापः कतमकलापः - which of you belong to Kalāpa.

Here the words कतरः and कतमः are formed by adding the affixes डतरच् and डतमच् after the pronoun किम् respectively in the sense of specification (निर्धारणे) of one of the two and many - अनयोः कः कठः, एषां कः कठः। The words of Gotra as well as Caraṇa are considered as expressions of ; Jāti by the sūtra S.518 (4-1-63) (गोत्रशब्देन अपत्यं विवक्षितम्; चरणशब्दस्तु शाखाध्येतरि प्रसिद्धः) Kaṭha and Kalāpa are the vedic schools/branches and those who study them are Kaṭhas and Kalāpas who form a class. If the question is not with regard to the class/caste then the compound is not formed - एवं च, अनयोः कतरो देवदत्त इत्यत्र न भवति समासः। एषां कतमो देवदत्तः इति तु नास्त्येव।

S.97/743 किं क्षेपे। (2-1-64)

कुत्सितो राजा किंराजा, यो न रक्षति।

The indeclinable किम् in the sense of censure is compounded with another word in grammatical opposition to form a Tatpuruṣa compound.

The sūtra consists of two words. The words समानाधिकरणेन and Tatpuruṣa Samāsa govern sūtra, as before. कित्सितो राजा - किंराजा - a bad king who does not protect. Here the indeclinable किम् in the sense of 'bad' is compounded with Rājam. The Samāsānta affix टच् at the end of a Tatpuruṣa compound is prohibited by the sūtra S.955 किमः क्षेपे। (5-4-70). किंराजा is an अस्वपद vigraha - वाक्येन निन्दानवगमेन स्वपदलौकिकविग्रहासंभवात्।

S.98/744 पोटायुवतिस्तोककतिपयगृष्टिधेनुवशावेहद्बष्कयणीप्रवक्तृश्रोत्रियाध्यापकधूर्तैर्जातिः। (2-1-65)

A word denoting genus (jāti) is compounded with the words पोटा, युवति, स्तोक, कतिपय, गृष्टि, धेनु, वश्य, वेहद्, बष्कयणी, वक्तृ, श्रोत्रिय, अध्यापक and धूर्त which are in grammatical construction with it; (and the compound is Tatpuruṣa).

The sūtra consists of two words. Other words follow as before. The explanation and examples are given under the sūtra S.746 (6-3-42).

S.99/745 तत्पुरुषः समानाधिकरणः कर्मधारयः। (1-2-42)

A Tatpuruṣa where the constituent words are in the same case is called Karmadhāraya.

The sūtra consisting of three words is a संज्ञाविधायक sūtra. It defines Karmadhāraya. Adhikaraṇa means a substance/a thing/word sense - अधिक्रियेते गुणकर्मणी अस्मिन्निति अधिकरणम्। The common word sense of the two words is Samānādhikaraṇa - समानमेकमधिकरणं वाच्यं ययोः पदयोः, ते समानाधिकरणे पदे, ते अस्य स्त इति समानाधिकरणः।

The name Karmadhāraya does not debar the name Tatpuruṣa. Both names may co-exist. Therefore, the present sūtra is not found in the chapter of Tatpuruṣa (2-1-22) - 'तत्पुरुषाधिकारे इयंसंज्ञा न कृता'। 'द्वयोः संज्ञययोः समावेशः'.

S.100/746 पुवंत्कर्मधारयजातीयदेशीयेषु। (6-3-42)

कर्मधारये जातीयदेशीययोश्च परतो भापितपुंस्कात्पर ऊङ्भावो यस्मिंस्तथाभूतं पूर्वं पुंवत्। पूरणीप्रियादिष्वप्राप्तः पुंवद्भावो विधीयते। महानवमी। कृष्णचतुर्दशी। महाप्रिया। तथा कोपधादेः प्रतिषिद्धः पुंवद्भावः

कर्मधारयादौ प्रतिप्रसूयते। पाचकस्त्री। दत्तभार्या। पञ्चमभार्या स्नौघ्नभार्या। सुकेश भार्या। ब्राह्मणभार्या। एवं 'पाचकजातीया' 'पाचकदेशीया' इत्यादि। इभपोटा। 'पोटा स्त्रीपुंसलक्षणा'। इभयुवतिः। अग्निस्तोकः। उदश्वित्कतिपयम्। 'गृष्टिः सकृत्प्रसूता' गोगृष्टिः। 'धेनुर्नवप्रसूतिका' गोधेनुः। 'वशा वन्ध्या' गोवशा। 'वेहद्गर्भघातिनी' गोवेहत्। 'बष्कयणी तरुणवत्सा' गोबष्कयणी। कठप्रवक्ता। कठश्रोत्रियः। कठाध्यापकः। कठधूर्तः।

A feminine word (not ending in the affix ऊङ्) having the equivalent and uniform Masculine form becomes Masculine in Karmadhāraya, and also before the affixes जातीय and देशीय।

The sūtra consists of one compound word. The words स्त्रियाः, भाषितपुंस्कादनूङ् and स्त्रियाम् are read into the sūtra by Anuvṛtti from the sūtra S.831 (6-3-34) under Bahuvrīhi Samāsa Prakaraṇa. The present sūtra enjoins the Masculine form, which was not available with an ordinal (पूरणी) and words of प्रियादि class following under the sūtra S.831 (6-3-34). The phrase भाषितपुंस्क means a feminine word having a corresponding Masculine form -भाषितः प्रागुक्तः न तु भाष्यमाणः पुमान्येन स भाषितपुंस्कः शब्दः। यः शब्दः प्रथमं पुरुषमुक्त्वा संप्रति स्त्रियामाचष्टे सः।

महती चासौ नवमी च महानवमी - Here, the compound is effected in accordance with the sūtra S.740 (2-1-61); 'the word नवमी is an ordinal नवानां पूरणी नवमी। When this word follows the Masculinisation of the previous feminine word was disallowed by the sūtra S.831. But by the present sūtra it is provided for in Karmadhāraya. अ is substituted for the final त् of the masculine stem महत् :

कृष्णा चासौ चतुर्दशी च - कृष्णचतुर्दशी

महती चासौ प्रिया च - महाप्रिया - Here too masculinisation of the previous word महती occurs even before the word प्रिया, which was prohibited under Bahuvrīhi Samāsa.

Likewise, there is another purpose of enunciating this rule - The Masculinisation prohibited by the five rules beginning with न कोपधायाः। S.838 (6-3-37), संज्ञा पूरण्योश्च। S.839 (6-3-38), वृद्धिनिमित्तस्य च तद्धितस्यारक्तविकारे। S.840 (6-3-39), स्वाङ्गाच्चेतः। S.841 (6-3-40) and जातेश्च। S.842 (6-3-41) is counter ruled in Karmadhāraya and, before the affixes जातीय and देशीय।

पाचिका चासौ स्त्री च - पाचकस्त्री - Here the Masculine form of पाचक for पाचिका having a penultimate क was prohibited by the above sūtra S.838. But the present sūtra overrules it and we have the masculine form (पाचक) substituted for the feminine पाचिका।

दत्ता चासौ भार्या च - दत्तभार्या

पञ्चमी चासौ भार्या च - पञ्चमभार्या Here the masculine substitutions for दत्ता and पञ्चमी were disallowed in cases of a name and an ordinal by the above sūtra S.839. But the present sūtra makes an exception to these two situations also and we have the masculine forms viz., दत्त and पञ्चम substituted for the feminine दत्ता & पञ्चमी।

स्त्रौघ्नी चासौ भार्या च - स्त्रौघ्नभार्या - Here, the masculine substitution for the feminine स्त्रौघ्नी does not take place. Because the above sūtra S.840 prohibits it. It says that the feminine is not substituted by the corresponding masculine when it is formal by a Taddhita affix causing Vṛddhi of the first syllable. But by the present rule, the feminine word स्त्रौघ्नी is substituted by the corresponding Mas. form स्त्रौघ्न।

सुकेशी चासौ भार्या च - सुकेशभार्या - Here, the masculine substitution of सुकेश। for the feminine सुकेशी was denied on account of the feminine (word) being the name of a part of the body and ending in ई by the above sūtra S.841. This sūtra, however, makes provision for this also.

ब्राह्मणी चासौ भार्या च ब्राह्मणभार्या - Here, the masculine form of ब्राह्मण is substituted for the feminine ब्राह्मणी by the present counter rule (pratiprasava). But this was prohibited by the above rule S.842 which says that the feminine word expressing जाति does not take the corresponding Masculine form.

Similarly, with the affixes जातीय and देशीय following the words. Thus, we have words, namely -

दत्तजातीया, दत्तदेशीया, पंचम जातीया, पंचम देशीया, स्त्रौघ्न जातीया, स्त्रौघ्नदेशीया, सुकेशजातीया, सुकेशदेशीया, ब्राह्मणजातीया and ब्राह्मणदेशीया।

Having explained the sūtra पुंवत् कर्मधारयजातीयदेशीयेषु. Bhaṭṭoji gives the examples for the sūtra पोटायुवति - - - - now -

पोटा चासौ इभी च - इभपोटा (a yound female elephant) - Here इभी is an expression of jāti and it takes the corresponding masculine form and it is placed first in the compound by the force of the sūtra. पोटा means a female having the marks of both male and female.

युवतिश्चासौ इभी च इभयुवतिः - a female elephant.

स्तोकश्चासौ अग्निश्च अग्निस्तोकः - a little fire.

कतिपयं च तदुदश्विच्च उदश्वित्कतिपयम् - a little butter milk.

गृष्टिश्चासौ गौश्च - गोगृष्टिः - a cow which has delivered once - (गृष्टिः सकृत्प्रसूता।)

धेनुश्चासौ गौश्च - गोधेनुः - a cow which has delivered newly (धेनुर्नव प्रसूता)

वशा चासौ गौश्च - गोवशा - a barren cow (वशा वन्ध्या)

वेहच्चासौ गौश्च - गोवेहत् - a cow which miscarried. which gave birth to a dead calf. (वेहद्गर्भघातिनी)

बष्कयणी चासौ गौश्च - गोभष्कयणी - a cow which has calves at long intervals. बष्कयण्यतरुणवत्सा - A commentary on siddhānta kaumudī observes that this is an incorrect reading, the correct one being -

'चिरसूता बष्कयणी' इत्यमरः। तरुवत्सेत्यपपाठः।

प्रवक्ता (अध्यापकः) चासौ कठश्च - कठप्रवक्ता - An expounder of kaṭha.

श्रोत्रियश्चासौ कठश्च - कठश्रोत्रियः - a Brāhmaṇa who is well-versed in the kaṭha branch of the yajurveda.

अध्यापकश्चासौ कठश्च - कठाध्यापकः - a teacher of the kaṭha branch.

धूर्तश्चासौ कठश्च - कठधूर्तः - a gambler well versed in Kaṭha. Here the word धूर्त does not signify by the sense of censure - न हि कठत्वं कुत्सितम्। 'धूर्तोऽक्षदेवी' इत्यमरः।

S.101/747 **प्रशंसावचनैश्च।** (2-1-66)

एतैः सह जातिः प्राग्वत्। गोमतल्लिका। गोमचर्चिका। गोप्रकाण्डम्। गवोद्धः। गोतल्लजः। प्रशस्ता गौरित्यर्थः। मतल्लिकादयो नियतलिंङ्गाः न तु विशेष्यनिघ्नाः। 'जातिः' किम्। कुमारि मतल्लिका।

A word denoting a class/genus is (also) compounded with the words of praise when they are in grammatical opposition and the compound is 'Tatpuruṣa'.

The sūtra consists of two words. The particle च refers to the word jāti of the previous sūtra S.744 (2-1-65). The special mention of this sūtra is to place the word denoting jāti first in the compound - जातेः पूर्वनिपातनियमार्थंसूत्रम् ।

मतल्लिका चासौ गौश्च - गोमतल्लिका -
मचर्चिका चासौ गोश्च - गोमचार्चिका -
प्रकाण्डं चासौ गौश्च - गोप्रकाण्डम् -
उद्धश्चासौ गौश्च - गवोद्धः -
तल्लजश्चासौ गौश्च - गोतल्लजः -

All these mean a fine cow.

The words मतल्लिका and others retain their specific genders and are not take the gender of what they qualify (of the substantive). It is to be noted that the words of praise should be conventional or found in usage - रूढ्या प्रशंसावाचकैः। 'मतल्लिका मचर्चिका प्रकाण्डमुद्धतल्लजौ प्रशस्तवाचकान्यमूनि' इत्यमरः।

Why is it said 'a word denoting a class'genus' ?

Observe : कुमारी मतल्लिका - a fine virgin - Here, there is no compounding since the word कुमरी is an expression of age/state.

S.102/748 युवा खलतिपलितवलिनजरतीभिः। (2-1-67)

पूर्वनिपातनियमार्थं सूत्रम्। लिङ्गविशिष्टपरिभाषया यूवतिशब्दोऽपि समस्यते। युवा खलतिर्युवखलतिः। युवतिः खलती युवखलती। युवजरती। युवत्यामेव जरतीधर्मोपलम्भेन तद्रूपारोपात्सामानाधिकरण्यम्।

The word युवा is compounded with the words खलति, पलित, वलिन and जरती when they are in opposition to form a Tatpuruṣa compound.

The sūtra consists of two words. Other words are understood in the sūtra as before. The purpose of this sūtra is to restrict these words to stand first in the compound. By the rule of interpretation (परिभाषा). What is enjoined of a Prātipadika is enjoined to it in all genders - 'प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम्' the word युवति is also compounded.

युवा चासौ खलतिश्च-युवखलतिः - a bald headed young man.
युवतिश्चासौ खलती च-युवखलती - a bald headed young woman.
युवतिश्चासौ जरती च-युवजरती - young yet old (lady) -

In the last two egs. there is masculisaiton of the word युवति। And in the last eg. the collocativeness is possible in the same person by superimposing the characteristics of both youth and age, namely, darkness of hair in youth and wrinkles of age.

Similarly, युवपलिता, युवपलितः (grey haired in youth) and युववलिनः, युववलिना (wrinkled in youth) are formed.

S.103/749 कृत्यतुल्याख्या अजात्या। (2-1-68)

भोज्योष्णम्। तुल्यश्वेतः। सदृशश्वेतः। 'अजात्या' किम्। भोज्य ओदनः। प्रतिषेधसामर्थ्याद्विशेषणसमासोऽपि न।

Words ending Kṛtya affix and the word तुल्य and its synonyms are compounded with collocative word which is not expressive of a class (genus; and the compound is Tatpuruṣa.

The sūtra consists of two words. The rest of the words follow as before.

भोज्यं च तदुष्णं च - भोज्योष्णम् - hot food -Here, the word भोज्य is a Kṛtyānta (expressing action) and the word उष्ण is expressive of quality. The sūtra restricts the word ending in Kṛtya affix to stand first in the compound.

तुल्यश्चासौ श्वेतश्च - तुल्यश्वेतः
सदृशश्चासौ श्वेतश्च - सदृशश्वेतः - equally white.

Here both the words are expressions of quality. Nevertheless, the word तुल्य and its synonyms are placed first in the compound. Why is it said with a word not denoting a class ?

Observe : भोज्य ओदनः - food to be eaten. Here, ओदन being a class name there is no compounding. This prohibition is powered to debar the विशेषणसमास also by the rule S.736 (2-1-57).

S.104/750 वर्णो वर्णेन। (2-1-69)

समानाधिकरणेन सह प्राग्वत्। कृष्णसारङ्गः।

A word denoting a colour is compounded with a collocative word also meaning colour (to form a Tatpuruṣa compound) as before.

The sūtra consists of two words. Other words are read into the sūtra as before.

कृष्णश्चासौ सारङ्गश्च - कृष्णसारङ्गः - black and spotted antelope.

Here, the word sāraṅga means an antelope with varigated colour - सारङ्गश्चित्रवर्णवान्।

S.105/751 कडाराः कर्मधारये। (2-2-68)

कडारादयः शब्दाः कर्मधारये वा पूर्वं प्रयोज्याः। कडारजैमिनिः। जैमिनिकडारः।

The words कडार and others are optionally placed first in the Karmadhāraya compound.

The sūtra consists of two words. The word पूर्व is read into this sūtra by Anuvṛtti by the sūtra S.654 (2-2-30). The use of plural in कडाराः indicates the class - कडारादि Gaṇa.

This sūtra provides option what would be otherwise obligatory by the sūtra उपसर्जनंपूर्वम्। कडारश्चासौ जैमिनिश्च - कडारजैमिनिः/जैमिनिकडारः - the towny Jaimini.

S.106/752 कुमारः श्रमणादिभिः। (2-1-70)

कुमारी श्रमणा कुमारश्रमणा। इह गणे श्रमणा प्रव्रजिता गर्भिणीत्यादयः स्त्रीलिङ्गाः पठ्यन्ते। लिङ्गविशिष्टपरिभाषाया एतदेव ज्ञापकं बोध्यम्।

The word कुमार is compounded with the collocative words श्रमणा and others and the compound formed is Tatpuruṣa.

कुमारी चेयं श्रमणा च - कुमारश्रमणा - a virgin ascetic.

Here, the masculine form कुमार is substituted for the feminine - कुमारी

In this list of श्रमणादि class the feminine words such as श्रमणा, प्रव्रजिता, गर्भिणी and others are read. But these words cannot be collocative with the word कुमार in the Masculine. Hence कुमार must include कुमारी in the Feminine, which can be compounded with the feminine words in the श्रमणादि class. So, this sūtra leads to the inference that the लिङ्गविशिष्टपरिभाषा exists.

S.107/753 चतुष्पादो गर्भिण्या। (2-1-71)

चतुष्पाज्जातिवाचिनो गर्भिणीशब्देन सह प्राग्वत्। गोगर्भिणी। 'चतुष्पाज्जातिरिति वक्तव्यम्' (वा) नेह। स्वस्तिमतीगर्भिणी।

A word denoting a quadruped (-class) is compounded with the collocative word गर्भिणी to form a Tatpuruṣa compound.

The sūtra consists of two words. The rest of the words are read into the sūtra as before. The purpose of this sūtra is to mention the substantive first in the compound.

गर्भिणी चासौ गौश्च - गोगर्भिणी - a pregnant cow.

Vārtika : It should be said (that the rule applies to) the class (of) quadrupeds.

Hence there is compounding here - स्वस्तिमती गर्भिणी - the pregnant cow called स्वस्तिमती। Here स्वस्तिमती is a name not a genus.

S.108/754 मयूरव्यंसकादयश्च। (2-1-72)

एते निपात्यन्ते। मयूरो व्यंसकः मयूर व्यंसकः। व्यंसको धूर्तः। उदक्चावाक्चोच्चावचम्। निश्चितं च प्रचितं च निश्चप्रचम्। नास्ति किंचन यस्य सोऽकिंचनः। नास्ति कुतो भयं यस्य सोऽकुतोभयः। अन्यो राजा राजान्तरम्। चिदेव चिन्मात्रम्। 'आख्यातमाख्यातेन क्रियासातत्ये' (ग)। अश्नीत पिबतेत्येवं सततं यत्राभिधीयते साश्नीतपिबता। पचतभृज्जता। खादतमोदता। एहीडादयोऽन्यपदार्थे (ग)। एही इति यस्मिन्कर्मणि तदेहीडम्। एहियवम्। उद्धर कोष्ठादुत्सृज देहीति यस्यां क्रियायां सोद्धरोत्सृजा। उद्धमविधमा। असातत्यार्थमिह पाठः। 'जहिकर्मणा बहुलमाभीक्ष्ण्ये कर्तारं चाभिदधाति' (ग)। जहीत्येतत्कर्मणा बहुलं समस्यते आभीक्ष्ण्ये गम्ये समासेन चेत्कर्ताभिधीयत इत्यर्थः। जहिजोडः। जहिस्तम्बः।

The compounds मयूरव्यंसक and others are irregularly formed Tatpuruṣa.

The sūtra consists of two words. The particle च in the sūtra conveys the sense of restriction i.e., these anamolous compounds cannot enter into another compound.

The irregular ones are always given in compounded form - कृतसमासकार्या निर्दिश्यन्ते।

व्यंसकश्चासौ मयूरश्च - मयूरव्यंसकः - the rogue / the cheat of a peacock.

As an expression of quality the word व्यंसक should have been placed first in the compound. But it is not so as above.

These are some of the words which are irregularly derived found in the list -

उदक् - च अवाक् च उच्चावचम् - high and low. Here the substitution of उच्च for उदक् and अवच for अवाक् are the irregular features.

निश्चितं च प्रचितं च निश्चप्रचम् - collected and hoarded. Here again, the substitution of निश्च for निश्चित and प्रच for प्रचित are the irregular features.

नास्ति किंचन यस्य सः अकिञ्चनः one who possesses nothing. Here, the Tatpuruṣa compound comprised of three words is an exception to Bahuvrīhi and the elision of the letter न् of नञ् is an irregularity as नञ् is not followed by the uttarapada, किंचन्।

नास्तिकृतो भयं यस्य अकुतोभयः - a person who has no fear from anywhere.

Here again, Tatpuruṣa Samāsa is an except to Bahuvrīhi.

अन्यो राजा राजान्तरम् - Another King - here, the word अन्तर is taken to be synonym of अन्य। It is Nitya sāmasa (अस्वपदविग्रह) and the word अन्तर is places second. चिदेव चिन्मात्रम् - consciousness only. This is a Nitya samāsa.

Ganasūtra : A verb is compounded with another verb when continuity of aciton is implied.

अश्नीतपिबता - the palce where the cry 'eat and drink' is incessantly uttered. The compound refers to a thing (in the feminine) different from the components of the compond-

क्रियारूपस्यान्यपदार्थस्य प्राधान्यात् स्त्रीत्वात् टाप्।

Similarly, पचत भृज्जता। (cook and roast) खादतमोदता - (eat and make merry)

Gaṇasūtra : The compounds एहीड are formed to denote a thing different from that of the constituents of the compound.

एहीडमस्मिन्, कर्मणि तदेहीडम् - a (sacrifice) / ceremony in which 'come and sing in praise' is shouted.

एहिपचम् - means a sacrifice in which 'come and cook' is shouted.

सोद्धरोत्सृजा - a (ritual) /ceremony in which 'bring out from the room and distribute' is shouted.

उद्धमविधमा - a (ritual) / ceremony in which 'exhale and inhale' is shouted.

These are separately enumerated because ceaselessness is not meant by them.

Gaṇasūtra : The finite verb जहिis diversely compounded with its object when repetition is implied and the compound denotes the agent.

जहि जोडं जहिजोडमित्याभीक्ष्ण्येन य आह स जहिजोडः - one who constantly shouts 'sever connection'.

Similarly, जहिस्तम्बः - one who frequently shouts 'destroy the trunk'.

S.109/755 ईषदकृता। (2-2-7)

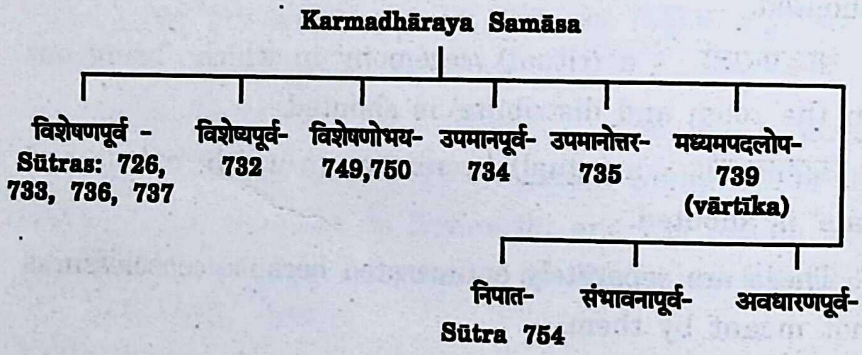
ईपत्पिङ्गलः। 'ईपद्गुणवचनेनेति वाच्यम्' (वा) ईषद्रक्तम्।

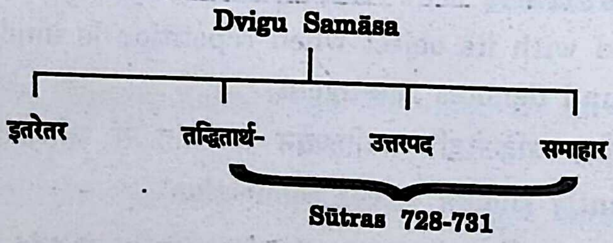
The word ईषत् is compounded with a case - inflected word not ending in a कृत् affix to a Tatpuruṣa compound.

The sūtra consists of two words अकृता in the sūtra qualifies the word सुबन्तेन read into the sūtra ईषत् पिङ्गलः ईषत्पिङ्गलः - a little brownish. The word पिङ्गल is a primitive Base form. पिङ्गल इत्यव्युत्पन्नं प्रातिपदिकम्।

Vārtika : It should be stated that the word ईषत् is compounded with words expressive of quality. This means removing the word अकृता in the sūtra it must be stated that the word ईषत् is compounded with an adjective.

For eg., ईषत् रक्तम् - ईषद्रक्तम् - a little reddish.


Karmadhāraya Samāsa
विशेषणपूर्व - Sūtras: 726, 733, 736, 737
विशेष्यपूर्व- 732
विशेषणोभय- 749,750
उपमानपूर्व- 734
उपमानोत्तर- 735
मध्यमपदलोप- 739 (vārtīka)
निपात- Sūtra 754
संभावनापूर्व-
अवधारणपूर्व-


Dvigu Samāsa
इतरेतर
तद्धितार्थ-
उत्तरपद
समाहार
Sūtras 728-731

इति कर्मधारयः द्विगुश्च

3.3 In-text questions :

I 1. ____________ द्विगुः।

2. In Samāhāra Dvigu the compound is in __________ gender.

3. कृष्णसर्पः is ____________ samāsa.

4. __________ कर्मधारयः।
5. अकुतोभयः is a __________ samāsa.
6. मयूरश्च व्यंसकश्च __________।

II Explain the sūtras with examples :

1. तद्धितार्थोत्तरपदसमाहारे च।
2. उपमानानि सामान्यवचनैः।
3. विशेषणं विशेष्येण बहुलम्।
4. गोरतद्धितलुकि।
5. किं क्षेपे।
6. पुंवत्कर्मधारय जातीयदेशीयेषु।

III Explain the Vārtikas with examples :

1. सर्वनाम्नो वृत्तिमात्रे पुंवद्भावः।
2. द्वन्द्वतत्पुरुषयोरुत्तरपदे नित्यसमासवचनम्।
3. अपरस्यार्धे पश्चभावो वक्तव्यः।
4. शाकपार्थिवादीनां सिद्धये उत्तरपदलोपस्योपसंख्यानम्।
5. श्रेण्यादिषु च्व्यर्थवचनं कर्तव्यम्।
6. ईषद्गुणवचनेनेति वाच्यम्।

IV Annotate the following :

1. पूरणीप्रियादिष्वप्राप्तः पुंवद्भावो विधीयते।
2. लिङ्गविशिष्टपरिभाषया युवतिशब्दोऽपि समस्यते।
3. तथा कोपधादेः प्रतिषिद्धः पुंवद्भावः कर्मधारयादौ प्रतिप्रसूयते।
4. लिङ्गविशिष्टपरिभाषाया एतदेव ज्ञापकं बोध्यम्।

V (a) Dissolve the compound of the following :

1. एकनाथः।
2. षाण्मातुरः।
3. पञ्चगवम्।
4. एकवीरः।
5. देवब्राह्मणः।
6. राजान्तरम्।

(b) Effect the compound of the following :

1. पूर्वस्नातः पश्चादनुलिप्तः।
2. पूर्वस्यांशालायां भवः।
3. वैयाकरणश्चासौखसूचिश्च।
4. महती चासौ नवमी च।
5. मतल्लिका चासौ गौश्च।
6. नास्ति किञ्चन यस्य सः।

VI Write short notes on :

1. सामानाधिकरण्यम्।
2. विशेषणोत्तरपदकर्मधारयः।
3. पुंवद्भावः।

VII Write a short essay on :

1. कर्मधारयः।
2. द्विगुः।

3.4. Reference Books :

1. Kāśikā of Vāmana - Jayāditya, Kashi Sanskrit Series, Chowkamaba Sanaskrit Series Office, Varanasi - 1, 1952
2. Pāṇinisūtravyākhyā of Viraraghavacarya, Ed. By T. Chandrashekharan. Govt. Oriental Manuscripts Library, Madras. 1954.
3. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Bālamanoramā. Balamanorama Series, Mylapore, Madras. 1929.
4. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Tattvabodhinī. Meharchand Lachamanadas Publications, New Delhi - 7, 1982.
5. Bhaṭṭoji Dīkṣita's Siddhāntakaumudī, Vol. 2 pt. 2 (Samāsa) Eng. Tr., Kumudranjan Ray. Vidyasagar College, Calcutta. 1967.
6. The Siddhānta Kaumudī of Bhaṭṭoji Dikṣita. Eng. Ed. Vol. 1. S. C. Vasu. Motilal Banarsidass, Delhi - 110 007

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NOTES :

UNIT - 4

Samāsa Prakaraṇam – Naṅ and Gati-Prādi Samāsas

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UNIT - 4

Samāsa Prakaraṇam – Naṅ and Gati-Prādi Samāsas

4.1 Objective :

The objective of the present unit is to introduce a relatively smaller and easier portion of Tatpuruṣa samāsa viz., Nañ, Gati and Prādi samāsas, to the students of I yr. M.A. By the study of the sūtra with examples concerning these samāsas as explained in Siddhānta Kaumudī, the students may learn to recognise and use these compound forms largely in (in literature) and differentiate particularly Gati (samāsas) from Prādi (samāsas) on one hand and from Karmapravacanīya on the other.

4.2 Nañ and Gati - Prādi Samāsas :

Introduction

Nañ Samāsa is a compound essentially formed with a negative particle नञ् as the name (of the samāsa) signifies. The indeclinable नञ् preceding a word denoting a thing in construction with it conveys (the sense of) superimposition for, the streess is on the latter word - तस्मादुत्तरप्राधान्यं भाष्योक्तमनुसृत्य आशेपितत्वमेव नञर्थ इति युक्तम्। Generally, the न् of न gets elided when a word beginning with a consonant, follows and there is an additional न् augument if a word beginnig with a vowel follows. However, in the sense of non-existence of a thing (अर्थाभाव) this samāsa finds it option with Avyayībhāva samāsa.

Nipātas or indeclinables (or Expletives) as we know, are designated as Gati, in association with action - प्राग्रीश्वरान्निपाताः। (1-4-56) चादयोऽसत्त्वे। (1-4-57); प्रादयः (1-4-58); उपसर्गाः क्रियायोगे (1-4-59); and गतिश्च (1-4-60) are the concerned sūtras that occur in Aṣṭādhyāyī. The designation Gati prevents those indeclinables which are called Karmapravacanīya i.e., the rules (of samāsa) applicable to those called gati do not apply to karmapravacanīyas - कर्मप्रवचनीयानां प्रतिषेधः। Prādis are 22 in number - प्र परा अप सम् अनु अव निस् निरु दुस् दुरु वि आङ् नि अधि अपि अति सु उत् अभि प्रति परि उप - एते प्रादयः। A samāsa with Gatis or prādis is always obligatory, a Nitya samāsa or अस्वपदविग्रह samāsa. In a Gati samāsa the Kṛt affix क्त्वा (conveying action) is substitutional by ल्यप् by the sūtra समासेऽनञ्पूर्वे क्त्वो ल्यप् (7-1-37). For eg., अलंकृत्य. In prādi samāsas, prādis unlike Gatis are not associated with words expressing action. For eg., सुपुरुषः. There are altogether five vārtikas related to prādi samāsa as expanded and established in Saunāga system of Grammar - तत्र व्यवस्थापकानि पञ्च वार्तिकानि सौनागव्याकरणसिद्धानि भाष्ये यानि पटितानि तानि प्रदर्श्यन्ते।

Nañ Tatpuruṣa Samāsa

4.2 नञ्। (2-2-6)

नञ्सुपा सह समस्यते।

The negative particle नञ् is compounded with a ease inflected word; and the compound is (नञ्) Tatpuruṣa. The sūtra consists of one word. The word सुपा (सुबन्तेन) is read into the sūtra.

न ब्राह्मणः - Now the following sūtra applies.

S.111/757 न लोपो नञः। (6-3-73)

नञो नस्य लोपः स्यादुत्तरपदे। न ब्राह्मणोऽब्राह्मणः।

The न् of नञ् is elided before the 'latter word' (uttarapada) of the compound.

The sūtra consists of three words. The word उत्तरपदे is borrowed from Adhikāra sūtras S.958 अलुगुत्तरपदे। (6-3-1). In the eg., न ब्राह्मणः - न् is elided before the uttarapada ब्राह्मणः - न् is elided before the uttarapada ब्राह्मणः. Therefore, we have the form ब्राह्मण - अब्राह्मणः (सुबुत्पत्तिः)

S.112/758 तस्मान्नुडचि। (6-3-74)

लुप्तनकारान्नञ उत्तरपदस्याजादेर्नुडागमः स्यात्। अनश्वः। अर्थाभावेऽव्ययीभावेन सहायं विकल्प्यते। 'रक्षोहागमलघ्वसंदेहाः प्रयोजनम्' इति 'अद्भुतायामसंहितम्' (वा) इति च भाष्यवार्तिकप्रयोगात्। तेन 'अनुपलब्धिः', अविवादः, अविघ्नम्, इत्यादि सिद्धम्। नञो नलोपस्तिङ्क्षेपे (वा)। अपचसि त्वं जाल्म। नैकधा इत्यादौ तु नशब्देन सह सुपा (सू ६४६) इति समासः।

After the न् is elided in नञ्, the latter word beginning with a vowel of the compound takes the नुट् (न्) augument.

The sūtra consists of three words. The word तत् (तस्मात्) in the sūtra refers to the particle नञ् of which न् is elided by the previous sūtra तच्छब्देन पूर्वसूत्रावगतो लुप्तनकारो नञ् परामृश्यते। The word उत्तरपदे understood by Anuvṛtti qualifies अचि in the sūtra.

Thus we have न अश्वः - न्लोपः - अ + अश्व and by the present sūtra नुट् (न्) augument is added to the uttarapada beginning with the vowel अ by the परिभाषा sūtra S.41 तस्मादित्युत्तरस्य। (1-1-67) - अ न् + अश्व - अनश्व - अनश्वः।

In the sense of the absence of a thing this samāsa makes option with अव्ययीभाव। i.e., we have both अव्ययीभाव and नञ्तत्पुरुष in this case. Because, such alteration is seen in the usages of both Bhāṣya and Vārtika respectively viz., 'रक्षोहागमलघ्वसंदेहाः प्रयोजनम्' and 'अद्धुतायासंहितम्।

The first sentence occurs in the introductory chapter (पस्पशाह्निकम्) of the Mahābhāṣya रक्षा च ऊहश्च आगमश्च लघु च असंदेहश्च इति द्वन्द्वः। Here the compound word असंदेहः is in the Masculine on account of being a (नञ्) Tatpuruṣa in the sense of absence of doubt - न संदेहः (संदेहाभावः) - by the elision of न् - असंदेह - असंदेहः। The compound takes the Mas. gender of the uttarapada by the sūtra S.812 परवल्लिङ्गं - द्वन्द्वतत्पुरुषयोः। (2-4-26). Otherwise in Avyayībhāva the sentence would have been 'रक्षोहागमलघ्वसंदेहम्'.

The second sentence is a vārtika where the word असंहितम् is used. It is an Avyayībhāva compound in the sense of the absence of saṃhita - अव्ययीभावेऽपि अर्थाभावः नञा गम्यो भवतीति विज्ञायते। If it were Tatpuruṣa the compound would have been in the feminine which is the gender of the uttarapada संहिता। Thus, there is option of Avyayībhāva and Tatpuruṣa. When the sense of absence is implied by the particle नञ् - नञा गम्ये अभावे तत्पुरुषाव्ययीभावयोर्विकल्प इति स्थितम्। (Hence, the words अनुपलब्धिः अविवादः (both Tatpuruṣa) अविघ्नम् (Avyayībhāva) and others are justified.

Vārtika : The न् is elided of नञ् when नञ् is compounded with a verb provided censure is implied.

न पचसि - अपचसि त्वं जाल्म - 'you cook badly, Oh! rogue'.

In the compounds नैकध्या and others, however, the word न (not नञ्) is compounded with a case inflected word by the sūtra S.649 सह सुपा। (2-1-4). Because, had it been नञ् समास the compound form would be अनेकधा - न एकधा - here न् of नञ् is elided and with the नुट् (न) augument added to एकधा the form would be अन् एकधा - अनेकधा। It is for this reason that in both the sūtras नञ् and न लोपो नञः, the word नञ् is used along with the indicatory ञ् (अनुबन्ध) - एतदर्थमेव 'नञ्' इति सूत्रे न लोपो नञः इति सूत्रे च ञकारानुबन्धग्रहणमिति भावः।

S.113/759 नभ्राण्नपान्नवेदानासत्यानमुचिनकुलनखनपुंसकनक्षत्रनक्रनाकेषु प्रकृत्या। (6-3-75)

'पाद्' इति शत्रन्तः। 'वेदाः' इत्यसुन्नन्तः। न सत्या असत्याः। न असत्या नासत्याः। न मुञ्चतीति नमुचिः। न कुलमस्य। न खमस्य। न स्त्री पुमान्। स्त्रीपुंसयोः पुंसकभावो निपातनात्। न क्षरतीति नक्षत्रम्। क्षीयतेः क्षरतेर्वा क्षत्रमिति निपात्यते। न क्रामतीति नक्रः। क्रमेर्डः न अकमस्मिन्निति नाकः।

नञ् stands unchanged in नभ्राज्, नपात्, नवेदस्, नासत्या, नमुचि, नकुरु, नख, नपुंसक, नक्षत्र, नक्र and नाक।

The sūtra consists of two words. The word नञ् read into the sūtra from S.757 (6-3-73) and is changed to the Nominative. The sūtra means there is no elision of न् in नञ् in these words -

न भ्राजते - नभ्राद् (with क्विप् affix) - a dark cloud.

न पाति - नपात् (with शतृ affix) - a grandson.

न वेत्ति - नवेदाः (with असुन् affix) - does not know

न सत्याः - असत्याः - न असत्याः - नासत्याः - not untruthful/the divine doctors/the Aświns

न मुञ्चति - नमुचिः - does not relinquish, a demon by this name.

न कुलमस्य - नकुलः - without a pedigree/a pāṇḍava/a mungoose.

न खमस्य - नखः - does not have place in heaven/a nail.

न स्त्री पुमान् - Here, पुंसक is irregularly substituted for both स्त्री and a word in Neuter gender. पुमान् - नपुंसकम् - a eunuch.

न क्षरति
न क्षीयते
न क्षरते
- नक्षत्रम् (is anamolous form)
- does not move/perish/a star.

न क्रामति - नक्रम् (with th affix ड after the verb root) does not stir/an alligator.

न अकमस्मिन् इति - नाकः - having no room for sin/heaven.

S.114/760 नगोऽप्राणिष्वन्यतरस्याम्। (6-3-77)

नग इत्यत्र नञ्प्रकृत्या वा। नगाः-अगाः पर्वताः। अप्राणिषु इति किम्। अगो वृषलः शीतेन। नित्यं क्रीडा - (सू ७११) इत्यतः नित्यम् इत्यनुवर्तमाने-

The negative particle नञ् stands optionally unchanged in नग when it does not devote an animate (living) being. The sūtra consists of three words. The phrase नञ् प्रकृत्या follows from the previous sūtras S.757 (6-3-73) and S.759 (6-3-75) respectively.

न गच्छति - नगः (with the affix ड) - नगाः/अगाः mountains.

अगः - which does not move.

Why is it said not denoting an animate being ?

Observe : अगः वृषलः शीतेन - the servant cannot move because of cold. In the word अगः the elision of न् is compulsory as it qualifies the servant who is an animate being.

The word नित्यम् is being read into the following sūtra. Anuvṛtti from the sūtra S.711 नित्यं क्रीडाजीविकयोः। (2-2-17).

Gati Samāsa

S.115/761 कुगतिप्रादयः। (2-2-18)

एते समर्थेन नित्यं समस्यन्ते। कुत्सितः पुरुषः कुपुरुषः। गतिश्च (सू २३) इत्यनुवर्तमाने।

The indeclinable कु, the particles called Gati and the particles प्र etc., are invariably compounded with words syntactically connected in sense, (resulting in Tatpuruṣa compound).

The sūtra consists of one word. The word समर्थेन in the instrumental is understood from the governing sūtra S.647 (2-1-1) कुत्सितः पुरुषः कुपुरुषः - a bad man. Here the indeclinable कु in the sense of badness कुत्सित is compounded with the samartha word पुरुष. This is a Nitya Samāsa because the meaning of the compound is not implied by its composite words (अस्वपदविग्रह).

By reading the designation गति from the sūtra S.23 गतिश्च। (1-4-60) in the following.

S.116/762 ऊर्यादिच्विडाचश्च। (1-4-61)

एते क्रियायोगे गतिसंज्ञाः स्युः। ऊरीकृत्य। शुक्लीकृत्य। पटपटाकृत्य। कारिकाशब्दस्योपसंख्यानम् (वा)। कारिका क्रिया। कारिकाकृत्य।

The words ऊरी etc. and the words ending in the affixes च्वि and डाच् are (also) termed as Gati when

they are connected with an action.

The sūtra consists of two words. The expletive च refers to the words क्रियायोगे and गति of the previous sūtras S.22 उपसर्गाः क्रियायोगे। (1-4-59) and S.23 गतिश्च (1-4-60). The words called Gati mentioned in the sūtra are compounded with the Samartha words by the previous sūtra. Thus, we have, ऊरीकृत्य - the indeclinable ऊरी (in the sense of acceptance) is compounded with कृत्वा to form a Gati Samāsa. The affix क्त्वा is substituted by ल्यप् in a samāsa by the sūtra S.3332 समासेऽनञ् पूर्वे क्त्वो ल्यप्। (7-1-37) - ऊरीकृत्य having accepted.

शुक्लीकृत्य - अशुक्लं शुक्लं कृत्वा - having transformed into white what was not white. The affix च्वि is added after the word शुक्ल in association with the word कृत्वा expressive of action by the sūtra S.2117 कृभ्वस्तियोगे सम्पद्यकर्तरि च्विः। (5-4-50) and the Vārtika अभूततद्भावे च्विः and the substitution of ई for अ of शुक्ल by the sūtra S.2118 अस्य च्वौ। (7-5-22).

पटपटाकृत्य - पटपटा (शब्दं) कृत्वा - making the sound पटात् - Here, the affix डाच् comes after the word पटत् in association with the word denoting action by the sūtra S.2128 अव्यक्तानुकरणात् द्व्यजवरार्धादनितौ डाच्। (5-4-57). By duplication (द्वित्व) and टि elision we have the form - पटपटा कृत्वा. Now, on account of Gati Samāsa क्त्वा is substituted by ल्यप् - पटपटाकृत्य।

Vārtika : The word कारिका is to be counted as a Gati. Kārika means action, क्रिया। कारिकां कृत्वा - कारिकाकृत्य. The word कारिका called Gati in the Accusative when compounded with the क्त्वान्त word, क्त्वा is replaced by ल्यप् - कारिकाकृत्य।

S.117/763 अनुकरणं चानितिपरम्। (1-4-62)

खाट्कृत्या। अनितिपरम् किम्। खाडिति कृत्वा निरष्ठीवत।

A word imitative of a sound is also called Gati when not followed by the word इति।

The sūtra consists of three words. The particle च in the sūtra refers to the words गति and क्रियायोग as before.

खाट्कृत्य - खाट् इति शब्दं कृत्वा इत्यर्थः।

Uttering the sound Khāṭ.

Why is it said 'not followed by इति ?

Observe : खाडिति कृत्वा - Here, there is no compound निरष्ठीवत - Making sound as Khāṭ spot.

S.118/764 आदरानादरयोः सदसती। (1-4-63)

सत्कृत्य। असत्कृत्य।

The words सत् and असत् are called Gati when they imply honour and dishonour respectively in connection with a Kriya.

The sūtra consists of two words. Other words are understood as before. The words सत् and असत् are indeclinables.

In the Gati Samāsa, the affix क्त्वा is replaced by ल्यप् as in the egs.,

सत्कृत्य - having honoured, आदरं कृत्वा इत्यर्थः।

असत्कृत्य - having dishonoured, अनादरं कृत्वा इत्यर्थः।

S.119/765 भूषणेऽलम्। (1-4-64)

अलंकृत्य। भूषणे किम्। अलं कृत्वौदनं गतः। पर्याप्तमित्यर्थः। अनुकरणम् (सू ७६३) इत्यादि त्रिसीत्री स्वभावात्कृञ्विषया।

The word अलम् in the sense of ornament is called Gati in composition with a verb (action) (and the compound is Gati).

The sūtra consists of two words. Others are understood as before. The word अलम् is an indeclinable अलंकृत्य means having decorated - परिष्कारं कृत्वा। why do we say 'in the sense of ornament' ?

Observe : अलं कृत्वौदनं गतः - Gone after having cooked enough - Here, the indeclinable अलम् implies the sense of पर्याप्ति - enough and therefore, is not designated as Gati. Consequently, there is compounding. The three sūtras from अनुकरणं - - - । S.763 (1-4-62) are naturally about the auxiliary verb root कृञ्।

S.120/766 अन्तरपरिग्रहे। (1-4-65)

अन्तर्हत्य। मध्ये हत्वेत्यर्थः। अपरिग्रहे किम्। अन्तर्हत्वा गतः। हतं परिगृह्य गत इत्यर्थः।

The indeclinable अन्तर् in the sense of non-acceptance is a Gati in connection with a Kriyā.

The sūtra consists of two words. Other words follow as before. Thus अन्तर्हत्य - having killed in the middle - मध्येहत्वेत्यर्थः। Why is it 'in the sense of non-acceptance' ?

Observe : अन्तर्हत्वा गतः - meaning 'gone having killed'. Here, the compound is not formed.

S.121/767 कणेमनसी श्रद्धाप्रतीघाते। (1-4-66)

कणस्य पयः पिबति। मनोहत्य। कणे शब्दः सप्तमीप्रतिरूपको निपातोऽभिलापातिशये वर्तते। मनः शब्दोऽप्यत्रैव।

The indeclinable कणे and मनस् are called Gati in

connection with Kriyā when satisfaction of desire/satiety is implied.

The sūtra consists of two words. The rest follows.
श्रद्धाप्रतिघातः - Satisfaction of desire.

कणेहत्य पयः पिबति - drinks milk till satiety. Here, the word कणे looks like word in the Locative but is actually a particle. It means ardent desire. Manas too means the same.

S.122/768 पुरोऽव्ययम्। (1-4-67)

पुरस्कृत्य।

The indeclinable पुरस् is called Gati in connection with Kriyā.

The sūtra consists of two words. Other words follow as before.

पुरस्कृत्य - having placed in front.

Why do we say the indeclinable पुरस् ?

Observe : पुरम्, पुरौ, पुरः कृत्वा गतः -. Here, पुरः is not an indeclinable but a noun and therefore there is no compound between it and the word कृत्वा।

S.123/769 अस्तं च। (1-4-68)

अस्तमिति मान्तमव्ययं गतिसंज्ञं स्यात्। अस्तंगत्य।

The indeclinable अस्तम् ending in म् is also a Gati in association with a Kriyā.

The sūtra consists of two words. The particle च refers to the designation Gati. The word अव्ययम् follows from the previous sūtra.

अस्तंगत्य - having disappeared.

Why is it said an Avyayā ?

Observe : काण्डम् अस्तं कृत्वा - having thrown the arrow, प्रक्षिप्तं कृत्वेत्यर्थः।

S.124/770 अच्छ गत्यर्थवदेषु। (1-4-69)

अव्ययम् इत्येव। अच्छगत्य। अच्छोद्य। अभिमुखं गत्वा चेत्यर्थः। अव्ययम् किम्। जलमच्छं गच्छति।

The indeclinable अच्छ is a Gati in connection with the verb roots meaning motion and the verb root वद्।

The sūtra consists of two words. Other words follow.

The word अच्छ should be an Avyaya only.

अच्छगत्य - means moving towards.

अच्छोद्य - means shouting at (the face).

Why is it to be an indeclinable ?

Observe : जलमच्छं गच्छति - The clear/pool water flows. Here अच्छं is an adjective.

S.125/771 अदोऽनुपदेशे ᳵ (1-4-70)

अद ᳵ कृत्य अद ᳵ कृतम्। परं प्रत्युपदेशे प्रत्युदाहरणम्। अदः कृत्वा, अदः कुरु।

The pronoun अदस् is called a Gati in connection with a verb when it does not mean 'instructing another'.

The sūtras consists of two words. Other words are understood as before.

अद ᳵ कृत्य, अद ᳵ कृतम् - having done that/this was done. The rule does not apply when another person is to be instructed.

Observe : 'Do this after having done that' - अदः कृत्वा, अदः कुरु - This is an order to the other person. Here there is no compounding.

S.126/772 तिरोऽन्तर्धौ। (1-4-71) तिरोभूय।

The indeclinable तिरस् is a Gati in connection with a Kriyā when disappearence is implied.

The sūtra consists of two words. The rest follows as before.

तिरोभूय - having disappeared. Why is it in the sense of disappearence ?

Observe : तिरो भूत्वा स्थितः - standing apart aside.

S.127/773 विभाषा कृञि। (1-4-72)

तिरस्कृत्य-तिर ᳵ कृत्य-तिरः कृत्वा।

The indeclinable तिरस् is optionally called Gati when the verb root कृञ् follows when disappearence is implied.

The sūtra, again, consists of two words. The rest is as before.

तिरस्कृत्य/तिरः कृत्य - Here the change of visarga to स् is optional by the sūtra S.156 तिरसोऽन्यतरस्याम्। (8-3-42). If तिरस् is not a Gati then there is no compound form तिरः कृत्वा।

S.128/774 उपाजेऽन्वाजे (1-4-73)

एतौ कृञि वा गतिसंज्ञौ स्तः। उपाजेकृत्य - उपाजे कृत्वा। अन्वाजेकृत्य - अन्वाजे कृत्वा। दुर्बलस्य बलमाधायेत्यर्थः।

The indeclinable उपाजे and अन्वाजे are optionally called Gati in connection with the verb root कृञ्।

The sūtra consists of two words. The preceding sūtra is read into this sūtra by Anuvṛtti. The rest ofcourse is understood in this sūtra.

उपाजेकृत्य/उपांजे कृत्वा having bestowed the strength to the weak.

अन्वाजेकृत्य/अंन्वाजे कृत्वा Here, we have both the compounded, uncompounded forms.

उपाजे and अन्वाजे are the two indeclinables meaning lending strength to the weak - उपाजे, अन्वाजे इत्यव्यये दुर्बलस्य बलाधाने वर्तेते।

S.129/775 साक्षात्प्रभृतीनि च। (1-4-74)

कृञि वा गतिसंज्ञानि स्युः। 'च्व्यर्थ इति वाच्यम्' (वा) । साक्षात्कृत्य - साक्षात्कृत्वा। लवणंकृत्य - लवणं कृत्वा। मान्तत्वं निपातनात्।

The indeclinable words साक्षात् and others are also optionally called Gati in connection with the verb root कृञ्।

Here again the sūtra consists of two words. The sūtra S.773 विभाषा कृञि। (1-4-72) is read into this sūtra.

Vārtika : It should be said that the sense being that of the affix च्वि।

Thus we have two forms -

साक्षात्कृत्य साक्षात् कृत्वा	having seen what was unseen
लवणंकृत्य लवणं कृत्वा	having salted what was not salted. Here the म् in लवणं is an anamoly.

S.130/776 अनत्याधान उरसिमनसी। (1-4-75)

उरसिकृत्य - उरसि कृत्वा। अभ्युपगम्येत्यर्थः। मनसिकृत्य - मनसि कृत्वा। निश्चित्येत्यर्थः। अत्याधानमुपश्लेषणं, तत्र न। उरसि कृत्वा पाणिं शेते।

The indeclinable उरसि and मनसि are optionally called Gati in connection with the verb root कृञ् when they are not used in the sense of placing.

The sūtra consists of two words. Other words follow as before.

उरसिकृत्य - उरसि कृत्वा means having accepted.

मनसिकृत्य - मनसिकृत्वा means having resolved.

The word अत्याधानम् means उपश्लेषणम्, contact placing. In this sense the designation Gati does not occur; therefore there is no compound as in - उरसि कृत्वा पाणिं शेते। sleeps with the hand on his chest. मनसि कृत्वा वचनं ध्यायति - cogitates having placed the word in the mind.

S.131/777 मध्ये पदे निवचने च। (1-4-76)

एते कृञि वा गतिसंज्ञाः स्युरनत्याधाने। मध्येकृत्य - मध्ये कृत्वा। पदेकृत्य - पदे कृत्वा। निवचनेकृत्य - निवचने कृत्वा। वाचं नियम्येत्यर्थः।

The indeclinable मध्ये, पदे and निवचने are called Gati in connection with the verb root कृञ् when they are not used in the sense of placing.

The sūtra consists of four words. The particle च refers to the situation described in the last sūtra. The words मध्ये, पदे and निवचने irregularly end in ए, whether or not they are designated as Gati.

मध्येकृत्य मध्ये कृत्वा - having intervened/exposed the middle.

पदेकृत्य पदे कृत्वा - having raised the foot.

निवचनेकृत्य निवचने कृत्वा - having restrained speech.

In these samāsas as we notice the क्त्वा is replaced by ल्यप्।

S.132/778 नित्यं हस्तेपाणावुपयमने। (1-4-77)

कृञि। उपयमनं विवाहः। 'स्वीकारमात्रम्' इत्यन्ये। हस्तेकृत्य। पाणौकृत्य।

The words हस्ते and पाणौ are invariably designated as Gati in connection with the verb root कृञ् when marriage or mere acceptance is implied.

The sūtra consists of four words. The words कृञि and Gati are read into this sūtra from the previous sūtras. Upayamanam means marriage. According to others, it means mere acceptance. The words हस्ते and पाणौ irregularly end in ए and औ respectively.

हस्तेकृत्य } receiving the hand (to accept the bride)/
पाणौकृत्य } having taken by the hand (to get married).

Why is it 'in the sense of marriage' ?

Observe . हस्ते कृत्वा सुवर्णः गतः - went away having taken a gold coin in the hand.

S.133/779 प्राध्वं बन्धने। (1-4-78)

'प्राध्वम्' इत्यव्ययम्। प्राध्वंकृत्य। बन्धनेनानुकूल्यं कृत्वेत्यर्थः। प्रार्थनादिना त्वानुकूल्यकरणे। प्राध्वं कृत्वा।

The indeclinable प्राध्वम् is called Gati in association with the verb कृञ् when the sense of restraint/binding is implied.

The sūtra consists of two words. The words Gati and कृञि are read into the sūtra as before. The word प्राध्वम् is an indeclinable but not a word in the Accusative प्राध्वंकृत्य - having done a favour by binding/imprisoning. When the sense of binding is not implied we have the following form प्राध्वं कृत्वा - having made agreeable through prayers, entreaties etc., Here, क्त्वा is not substituted by ल्यप् as it is not a Gati samāsa.

S.134/780 जीविकोपनिषदावौपम्ये। (1-4-79)

जीविकामिव कृत्वा-जीविकाकृत्य। उपनिषदमिव कृत्वा - उपनिषत्कृत्य। 'औपम्ये' किम्। जीविकां कृत्वा। प्रादिग्रहणमगत्यर्थम्। सुपुरुषः। अत्र वार्तिकानि। प्रादयो गताद्यर्थे प्रथमया (वा), प्रगत आचार्यः प्राचार्यः। 'अत्यादयः क्रान्ताद्यर्थे द्वितीयया' (वा)। अतिक्रान्त मालामतिमालः। 'अवादयः क्रुष्टाद्यर्थे तृतीयया' (वा)। अवक्रुष्टः कोकिलयावकोकिलः। 'पर्यादयो ग्लानाद्यर्थे चतुर्थ्या' (वा)। परिग्लानोऽध्ययनाय पर्यध्ययनः। 'निरादयः क्रान्ताद्यर्थे पञ्चम्या' (वा)। निष्क्रान्तः कौशाम्ब्या निष्कौशाम्बिः। 'कर्मप्रवचनीयानां प्रतिषेधः' (वा) वृक्षं प्रति।

The words जीविका and उपनिषद् are called Gati followed by the verb root कृञ् when the sense of comparison is implied.

The sūtra consists of two words. The words कृञि and Gati are understood here as before. The word जीविका means of livelihood - अशनपानादि जीवनोपायः। जीविकामिव कृत्वा

जीविकाकृत्य - having made as a livelihood

उपनिषदमिव कृत्वा उपनिषत्कृत्य - treating like an upaniṣad.

Why is it said 'in the sense of comparison' ?

Observe : जीविकां कृत्वा - making a livelihood (of it) (not making it as a livelihood). Thus, in the earlier two examples there is substitution of ल्यप् for क्त्वा as the two are Gati samāsas where as in the third eg. there is no substitution in the absence of a compound.

इति गतिसमासः

Prādi Samāsa

The separate mention of Prādi in the sūtra S.761 कुगतिप्रादयः। (2-2-18) is to provide for cases where प्र and others are not Gati - प्रादिग्रहणमत्यर्थम्।

Thus, सुपुरुषः - Here the indeclinable सु used in the sense of 'good' (शोभनः पुरुषः)

- a good man, is not a Gati as it is not followed by a verb. However, it is a Nitya Samāsa particularly called Prādi tatpuruṣa - अत्र क्रियायोगाभावादगतित्वेऽपि समासः। प्रादितत्पुरुष इत्यस्य समासस्य नाम।

Here are the vārtikas which treat Prādi Samāsa -

(i) **Vārtika** : The indeclinables प्र and others in the sense of 'past' etc., are (always) compounded with a word in the Nominative.

प्राचार्यः - प्र गत आचार्यः - a former professor. Here the compound is invariable. The indeclinable प्र means गतः - gone/past - this is an अस्वपदविग्रह।

(ii) **Vārtika** : The particles अति etc. are invariably compounded with a word in the accusative when they mean surpassed etc.

अतिमालः - क्रान्तः मालाम् is the अस्वपदविग्रह of the samāsa - surpassed the garland. Here the word मालाम् gets उपसर्जनत्व by the rule एकविभक्ति चापूर्वनिपाते। S.655 (1-2-44) and shortened by the rule गोस्त्रियोरुपसर्जनस्य। S.656 (1-2-48).

(iii) Vārtika : The particles अव etc. are invariably compounded with the word in the instrumental case when they mean 'cried out' etc.

अवकोकिलः - अवक्रुष्टः कोकिलया - cried out by a female cuckoo. It means responded/invited by the cuckoo in the spring season - कोकिलया आहूत इत्यर्थः।

(iv) Vārtika - The indeclinable परि etc. are always compounded with a word in the Dative when they mean 'weary' etc.

पर्यध्ययनः - परिग्लानोऽध्ययनाय - toiling for study.

(v) Vārtika : The particles निरु etc. are invariably compounded with the word in the Ablative when they mean 'gone out' etc.,

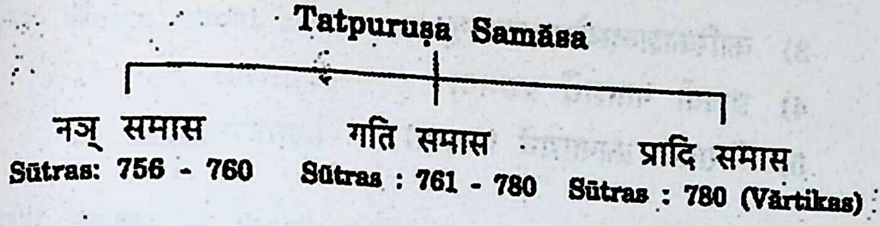
निष्कौशाम्बिः - कौशाब्याः निर्गतः - departed from Kauśāmbi

Vārtika : The Karma pravacanīyas अनु and others are prohibited (from compounding).

The Karmapravacanīyas are taught under the sūtra S.546 (1-4-83) of Kāraka Prakaraṇa. If a particle is designated as a Karma Pravacanīya it does not form a compound with another word in construction with it.

For eg. वृक्षं प्रति - Here प्रति gets Karma Pravacanīyatva by the sūtra S.552 (1-4-90). Therefore the Prādi Samāsa is disallowed - 'लक्षणेत्थम्' इति कर्मप्रवचनीयत्वान्न प्रादि समासः।

इति प्रादि समासः।


Tatpuruṣa Samāsa
नञ् समास
Sūtras: 756 - 760
गति समास
Sūtras : 761 - 780
प्रादि समास
Sūtras : 780 (Vārtikas)

4.3 In-text questions

I. 1) Give the meaning of नञ्।

2) Gati Samāsas are ________ Samāsas.

3) In Gati Samāsa क्त्वा is substituted by ________

4) The indeclinable सत् in the sense of ________ gets Gatisaṃjñā.

5) What does कु denote in the compound कुपुरुषः ?

6) न क्रामतीति ________।

II. Explain the sūtras with examples -

1) नञ्।
2) तस्मान्नुडचि।
3) नगोऽप्राणिष्वन्यतरस्याम्।
4) कुगति प्रादयः
5) ऊर्यादिच्विडाचश्च।
6) भूषणेऽलम्।
7) साक्षात्प्रभृतीनि च।
8) जीविकोपनिषदावौपम्ये।

III. Explain the Vārtikas with examples.

1) अद्धतायामसंहितम्।
2) नञो नलोपस्तिङि क्षेपे।

3) कारिकाशब्दस्योपसंख्यानम्।
4) प्रादयो गताद्यर्थे प्रथमया।
5) निरादयः क्रान्ताद्यर्थे पञ्चम्या।

IV. **Annotate the following.**

1) अर्थाभावेऽव्ययीभावेन सहायं विकल्प्यते।
2) प्रादिग्रहणमगत्यर्थम्।
3) नैकधा इत्यादौ तु न शब्देन सह 'सुपा' इति समासः।

V. **Effect the compound of the following -**

1) न ब्राह्मणः।
2) न अश्वः।
3) न विवादः।
4) न कुलमस्य।
5) न मुञ्चति।
6) न असत्याः।

VI. **Distinguish between the pairs of words quoting relevant rules -**

1) अद ᳵ कृत्य - अदः कृत्वा
2) लवणं कृत्य - लवणं कृत्वा।
3) उरसि कृत्य - उरसि कृत्वा।
4) पदेकृत्य - पदे कृत्वा।
5) प्राध्वं कृत्य - प्राध्वं कृत्वा।
6) जीविकाकृत्य - जीविकां कृत्वा।

VII. Write short notes on

1) गति समासः।
2) प्रादि समासः।

VIII. Write a short essay on

नञ् तत्पुरुषः।

4.4 Reference Books

1. Kāśikā of Vāmana - Jayāditya. Kashi Sanskrit Series. Chowkamba Sanskrit Series Office, Varanasi - 1. 1952.
2. Pāṇinisūtravyākhya of Viraraghavacarya. Ed. By T. Chandrashekharan. Govt. Oriental Manuscripts Library, Madras. 1954.
3. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Bālamanoramā. Bālamanoramā Series, Mylapore, Madras. 1929.
4. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita with Tattvabodhinī. Meherchand Lachamanadas Publications, New Delhi - 7. 1982.
5. Bhaṭṭoji Dīkṣita's Siddhāntakaumudī, Vol.2 pt.2 (Samāsa) Eng. Tr., Kumudranjan Ray, Vidyasagar College, Calcutta. 1967.
6. The Siddhānta Kaumudī of Bhaṭṭoji Dīkṣita. Eng. Ed. Vol. 1. S. C. Vasu. Motilal Banarsidas, Delhi-110 007.

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Appendix - (i)

COMPREHENSION

1. अधिस्त्रि।
2. उपकुम्भम्।
3. निर्मशकम्।
4. इतिपाणिनि।
5. सबुसम्।
6. सेष्टिपशुबन्धम्।
7. सूपप्रति।
8. आपाटलिपुत्रम्।
9. अनुयमुनं मथुरा।
10. सप्तगोदावरम्।
11. कान्तारातीतः।
12. नरकपतितः।
13. ग्रामगामी।
14. किरिकाणः।
15. श्वलेह्यः कूपः।
16. कुण्डलहिरण्यम्।
17. दस्युभयम्।
18. अर्धकोशातकी।
19. अक्षधूर्तः।
20. छायाशुष्कः।
21. वनेकिंशुकाः।
22. कूपमण्डूकः।
23. नगरकाकः।
24. पञ्चाम्राः।
25. करकिसलयम्।
26. छात्रव्यंसकः।
27. ब्राह्मणकम्बलः।
28. क्षत्रिययाजकः।
29. प्रान्तेवासी।
30. अतिखट्वः।
31. निर्वाराणसिः।
32. उपदृषदम्।
33. अन्तर्गिरि।
34. पञ्चनापितिः।
35. पञ्चफली।
36. अनजः।
37. अदृष्टपूर्वा।
38. अधिगृहम्।
39. उपाग्निं।
40. असंशयम्।
41. प्रतिदिशम्।
42. मध्येजलम्।
43. आफलोदयम्।
44. प्रत्यहम्।
45. वियोगभीरुः।
46: अर्धासनम्।
47. पंचवटी।
48. राजेन्दुः
49. महासुरः।
50. पौरस्त्रियः।

Appendix - (ii)

Index of sūtras in Samāsa Prakaraṇa

18/664 अक्षशलाका
124/770 अच्छ
45/691 अत्यंतसंयोगे
125/771 अदोऽनुप
61/707 अधिकरणवाचि
120/776 अनध्यान
32/678 अनश्च
117/763 अनुकरणं
23/669 अनुर्यत्
120/766 अन्तरपरि
50/696 अन्नेन
29/675 अन्यपदार्थे
20/666 अपपरिबहि
54/700 अपेतापोढ
67/713 अर्धं नपुं
6/652 अव्ययं विभक्ति
5/651 अव्ययीभावः
13/659 अव्ययीभावश्च
14/660 अव्ययीभावे चा
31/677 अव्ययीभावे शरत्
123/769 अस्तं च
21/667 आङ्मर्यादा
118/764 आदरानादर
109/755 ईषद्कृता
88/734 उपमानानि
89/735 उपमितं
8/654 उपसर्जनं
128/774 उपाजे
116/762 ऊर्यादि
9/655 एकविभक्ति
105/751 कडाराः कर्म
121/767 कणे मनसि
96/742 कतरकतमौ
64/710 कर्तरि च
48/694 कर्तृकरणे
62/708 कर्मणि च
44/690 कालाः
70/716 कालाः परिमाणिना
97/743 किं क्षेपे
115/761 कुगति
86/732 कुत्सितानि
106/752 कुमारः श्रमणा
103/749 कृत्यतुल्या
49/695 कृत्यैरधिक
74/720 कृत्यैऋणे
60/706 क्तेन च
93/739 क्तेन नञ्वि
76/722 क्तेनहोरा
78/724 क्षेपे
42/688 खट्वा

37/683 गिरेश्च
83/729 गोरतद्धित
10/656 गोस्त्रियो
52/698 चतुर्थी तदर्था
107/753 चतुष्पादो
134/780 जीविकोप
36/682 झयः
38/684 तत्पुरुषः
99/745 तत्पुरुषः समाना
77/723 तत्र
82/728 तद्धितार्थोत्तर
112/758 तस्मान्नु
126/772 तिरोऽन्त
25/671 तिष्ठद्गु
63/709 तृजकाभ्यां
46/692 तृतीया तत्कृता
12/658 तृतीयासप्तम्यौ
81/727 दिक्संख्ये
85/731 द्विगुरेक
39/685 द्विगुश्च
68/714 द्वितीयातृतीय
40/686 द्वितीया श्रिता
73/719 ध्वाङ्क्षेण
114/760 नगोऽप्राणि
110/756 नञ्
35/681 नदीपौर्णिमा
28/674 नदीभिश्च
58/704 न निर्धारणे
34/680 नपुंसकाद्
113/759 नभ्राण्नपान्न
111/757 नलोपो
33/679 नस्तद्धिते
11/657 नाव्ययीभावात्
65/711 नित्यं क्रीडा
132/778 नित्यं हस्ते
53/699 पञ्चमी भयेन
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87/733 पापाणके
26/672 पारे मध्ये
100/746 पुंवत्कर्म
122/768 पुरोऽव्यय
59/705 पूरणगुण
80/726 पूर्वकालैक
47/693 पूर्वसदृश
91/737 पूर्वापरप्रथमा
66/712 पूर्वापराधरो
98/744 पोटायुवति
7/653 प्रथमानिर्दिष्टं
101/747 प्रशंसावच
2/648 प्राक्कडारात्
133/779 प्राध्वं
69/715 प्राप्तापन्ने
51/697 भक्ष्येण
119/765 भूषणे

131/777 मध्येपदे
108/754 मयूरव्यंस
15/661 यथाऽसादृश्ये
24/670 यस्य चा
57/703 याजकादि
16/662 यावदवधा
102/748 युवा खलति
22/668 लक्षणेनाभि
104/750 वर्णो वर्णेन
19/665 विभाषा
127/773 विभाषा कृञि
90/736 विशेषणं
95/741 वृंदारक
92/738 श्रेण्यादयः
56/702 षष्ठी
84/730 संख्यापूर्वो
27/673 संख्या वंश्येन
75/721 संज्ञायां
94/740 सन्महत्
71/717 सप्तमी शौण्डैः
1/647 समर्थः
30/676 समासान्ताः
3/649 सह सुपा
129/775 साक्षात् प्रभृतीनि
43/689 सामि
72/718 सिद्धशुष्क
4/650 सुपो धातु
17/663 सुप्प्रतिना
55/701 स्तोकान्तिक
41/687 स्वयं क्तेन

Appendix - (iii)

Index of Vārtikas in Samāsaprakaraṇa

134/780 अत्यादयः
112/758 अद्भुतायाम्
91/737 अपरस्यार्धे
52/698 अर्थेन नित्य
47/693 अवरस्यो
134/780 अवादयः
4/650 इवेन समासो
109/755 ईषद्गुणं
70/716 उत्तरपदेन
67/713 एकविभक्ता
134/780 कर्मप्रवच
116/762 कारिकाशब्द
57/703 कृद्योगा च
40/686 गम्यादीन
57/703 गुणोत्तरेण
107/753 चतुष्पा
129/775 च्व्यर्थे इति
82/728 द्वन्द्व तत्पुरुष
112/758 नञो नलोप
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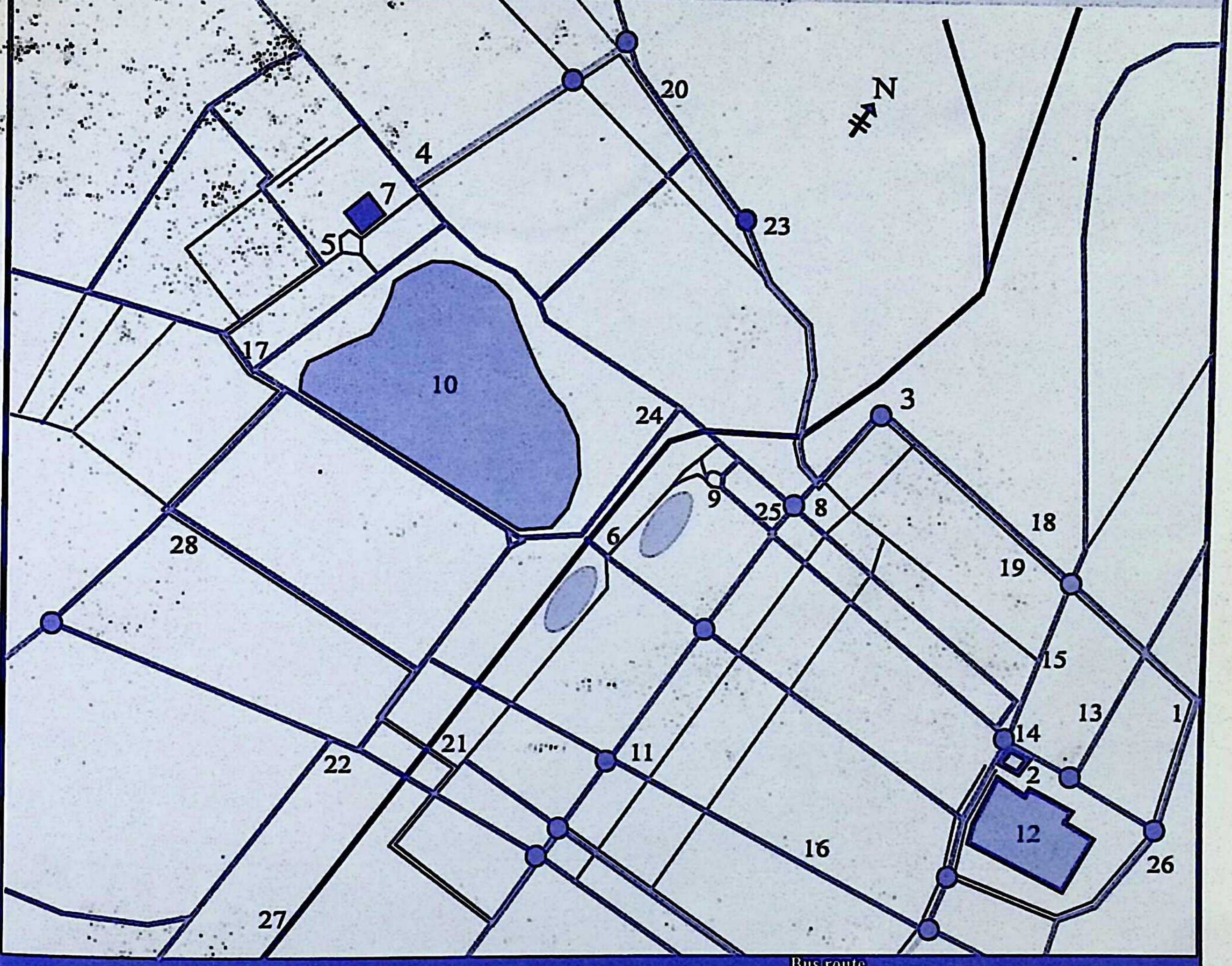
134/780 पर्यादयो
58/704 प्रतिपद
134/780 प्रादयो
53/699 भयभीतभी
93/739 शाकपार्थिवा
92/738 श्रेण्यादिषु
82/728 सर्वनाम्नो

NOTES :

NOTES

ಆದೇಶ ಸಂಖ್ಯೆ : ಕರಾಮುವಿ/ಸಿಪಾವಿ/4/411/December, 2005-2006 ದಿನಾಂಕ : 14.12.2005
ಮುದ್ರಕರು : ಗುಡ್‌ಟಚ್ ಪ್ರಿಂಟರ್ಸ್, ಮೈಸೂರು - 570 012 ಪ್ರತಿಗಳು : 500
ಕಾಗದ : ಒಳಪುಟ 60 ಜಿ.ಎಸ್.ಎಂ. 15.2 ಕೆ.ಜಿ., ಎಂ.ಪಿ.ಎಂ. ಮುದ್ರಿಸಿದ ದಿನಾಂಕ : 12/01/2006
ಮುಖಪುಟ 170 ಜಿ.ಎಸ್.ಎಂ., ಇಂಡಿಯನ್ ಆರ್ಟ್ ಕಾರ್ಡ್

WAY TO KSOU CAMPUS

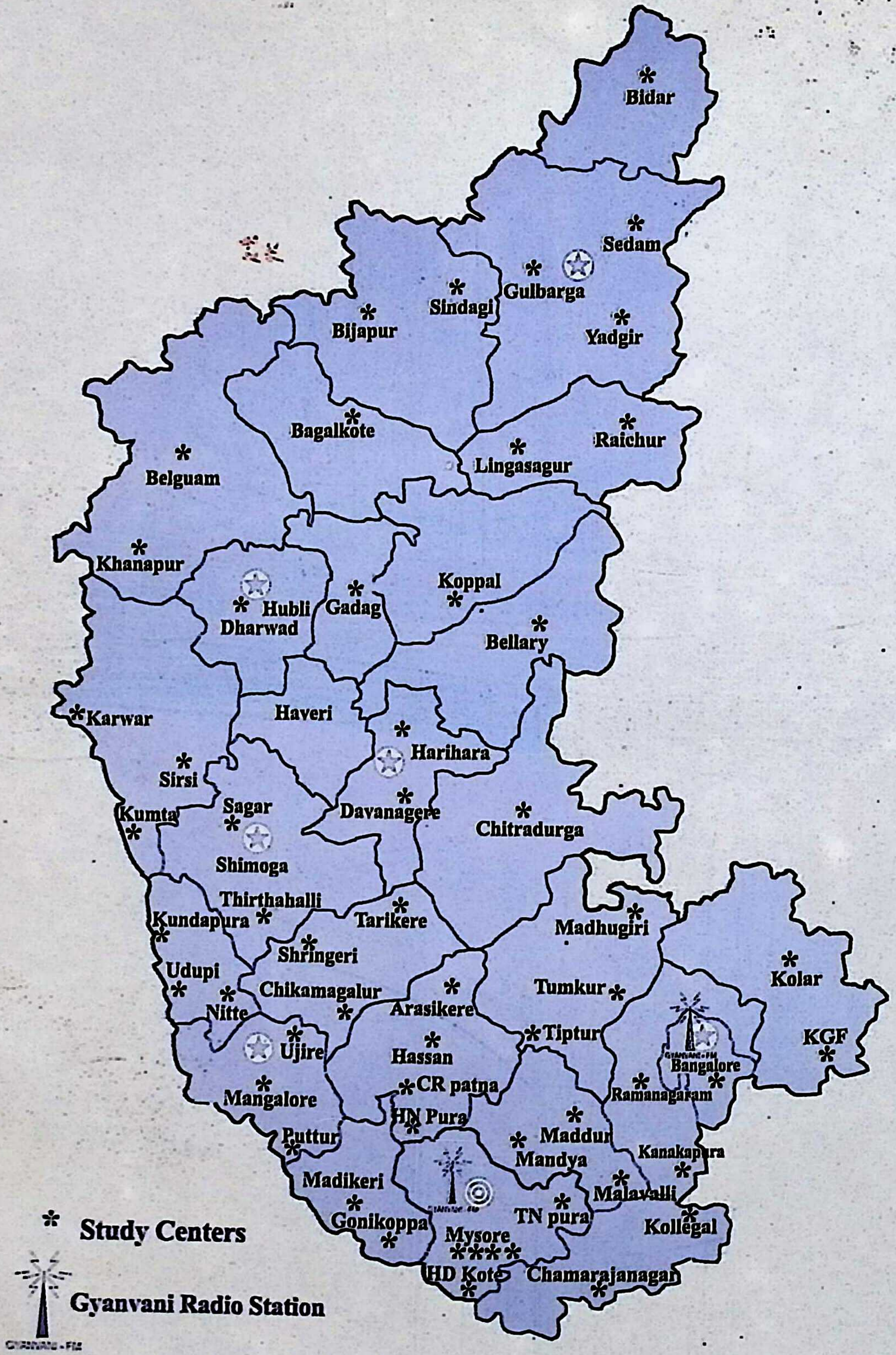


1. Suburban Bus Stand
2. City Bus Stand
3. Railway Station
4. St. Joseph's School
5. Manasagangotri Canteen
6. Crowford Hall
7. K.S.O.U
8. Metropole Circle
9. DC Office
10. Kukkarahalli Tank
11. Ramaswamy Circle
12. Mysore Palace
13. Town Hall
14. K.R. Hospital
15. Sayyaji Rao Road
16. Chamaraja Double Rd
17. University Guest House
18. Medical College
19. K.R. Hospital
20. KRS Road
21. Law Courts
22. Apollo Hospital
23. Akashvani Circle
24. Kalamandira
25. Maharani's College
26. Hardinge Circle
27. Railway Track
28. Saraswatipura 14 Main

From	To	City Bus Number
1. Suburban Bus Stand (SBS)	7. KSOU	130, 136, 266, 267, 268
2. City Bus Stand (CBS)	7. KSOU	129, 130, 136, 267, 268
3. Railway Station (Rail. Stn)	7. KSOU	130, 136, 266, 267, 268
7. KSOU / 4. St. Joseph's School	1. SBS / 2. CBS / 3. Rail. Stn	129, 266, 267, 268, 270
7. KSOU / 5. Manasagangotri Canteen	1. SBS / 2. CBS / 3. Rail. Stn	129
7. KSOU / 5. Manasagangotri Canteen	2. City Bus Stop	129, 130,

To reach KSOU by bus no. 129 & 130 alight at Manasagangothri canteen stop. By all other buses, alight at St Joseph's School. Prepaid auto:From SBS - Rs. 25/- From Rail Stn: Rs. 20/- .

Regional Centers and Study Centers


Bidar
Sedam
Gulbarga
Yadgir
Sindagi
Bijapur
Bagalkote
Raichur
Lingasagur
Belguam
Khanapur
Koppal
Hubli
Dharwad
Gadag
Bellary
Karwar
Haveri
Harihara
Sirsi
Kumta
Sagar
Davanagere
Chitradurga
Shimoga
Thirthahalli
Tarikere
Kundapura
Madhugiri
Shringeri
Udupi
Chikamagalur
Kolar
Tumkur
Nitte
Arasikere
Tiptur
Ujire
Hassan
KGF
Bangalore
Mangalore
CR patna
Ramanagaram
HN Pura
Maddur
Puttur
Mandya
Kanakapura
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TN pura
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